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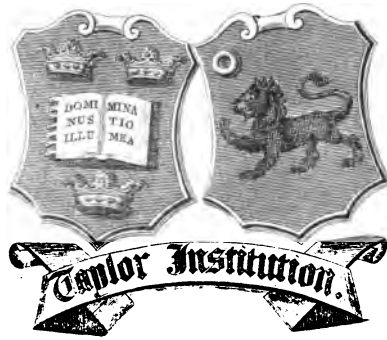
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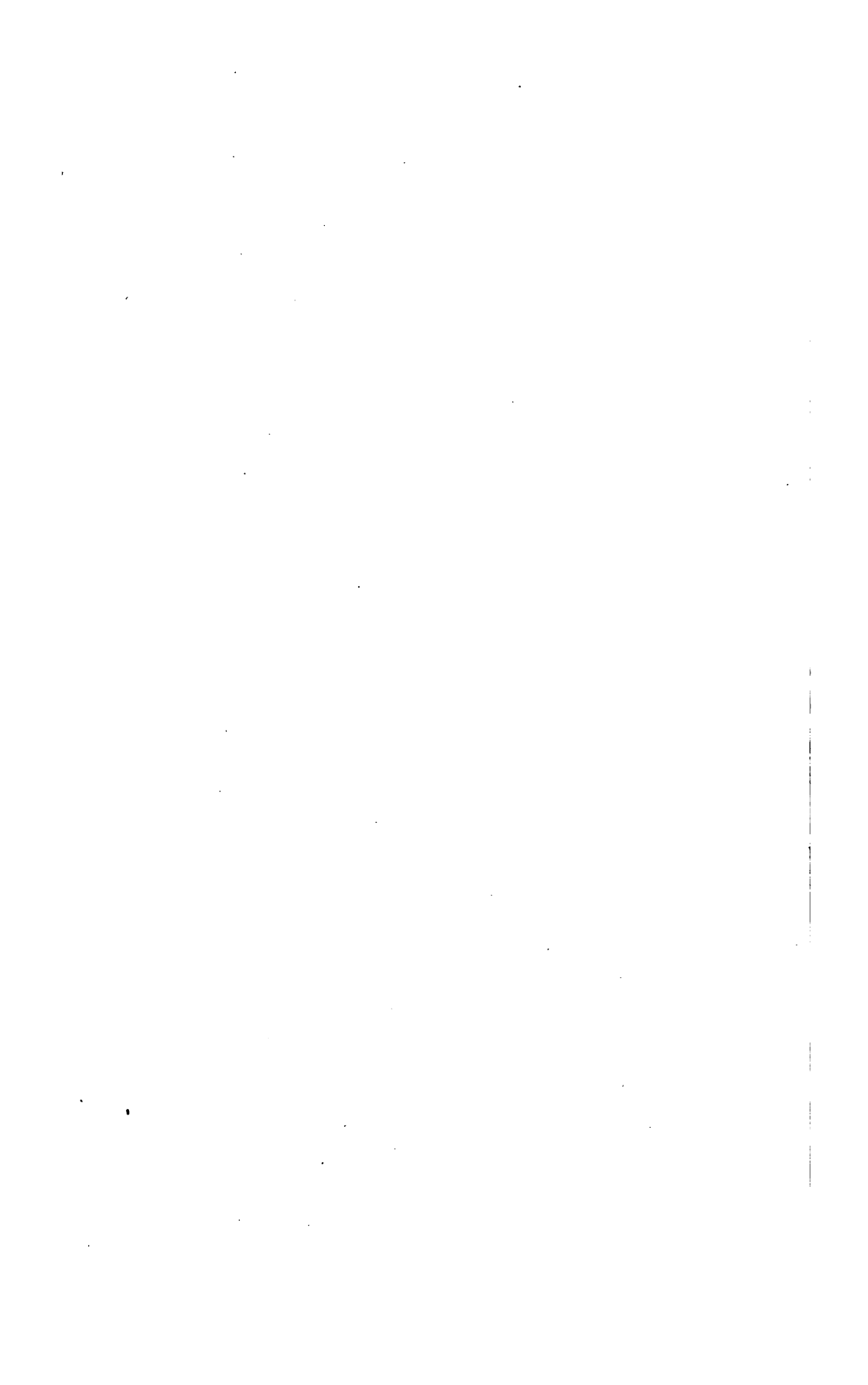


EETS 28



بسم الله الرحمن الرحيم

الحمد لله



3, Old Square, Lincoln's Inn, W.C.
10 June, 1867.

DEAR SIR,

THE state of the Early English Text Society's work, and its subscriptions for the present year, is this :—

There is now at press £950 worth of work, and about £300 worth more ought to go to press—will be ready for it, and is wanted by students—before the close of the year.

The Society's income to meet this expenditure will not be more than £500. The balance, and the Texts represented by it, will have to be carried over to, and kept back till, next year, unless some measure of relief can be adopted.

The Committee have unanimously rejected the proposal to double Members' subscription, because they know that many Members have resolved to limit their expenditure on Texts to a yearly guinea, and any quasi-compulsory effort to raise the subscription would be alike repulsive to the feelings of the Committee and the unwilling Members.

But the Committee see no objection to a voluntary effort to relieve the present income of part of the burden laid on it, and they have sanctioned my submitting to you the plan herein-after laid down. By your leave, I will put it to you in the personal way in which it came to me.

Mr Richard Morris was the cause of it, as he was of the founding of the Society. When in 1863 he was sending extracts from English MSS. abroad to be printed in a foreign journal, because there was no journal or Society in England to print them, it *did* seem to me a shame, and that if people only knew it, they'd stop it. The result was the getting-up of the Early English Text Society, which, to say the least of it, has done some worthy work for our Language and Literature.

Now in 1867 comes a block-up. Mr Morris and Mr Skeat, for instance,—not to name other Editors,—are willing to give us more work¹ than we can print, and it does seem a shame that they should be kept standing still for want of money only. The question for the rest of us is : Are we, after having had from these Editors such magnificent volunteers as *The Aenbrite* and the Vernon Langland's *Piers*

¹ "I think you ought in all justice to add a note somewhere, that the *quantity* of work done by some editors is not owing to any haste on their part, but to the vast amount of time which they give to the Society." My own belief is that all readers of our books know that the average of our work is up to, if not above, that of the average of any other Society.

Ploughman,¹ to keep them waiting three years for organ-blowers, when they are willing and ready to give us at once fresh music from our far-off early land? "Not if we can help it," say several Members to whom I have spoken. The chances of life and fortune are so many, that brain-work offered should be accepted while it can be had. It is want of Editors, not of money, that has shut up Societies hitherto; and the quicker the Early English Text Society can get its work in hand, and out, the better.

My proposal therefore is, to have an EXTRA SERIES, to take principally, and in the first instance, the *Re-editions* on the Society's list—thus leaving the Original Series free for first work at the Manuscript only;²—the subscription to be one guinea due on every 1st of June. To make sure of some measure of relief to the parent-funds by this means, I have put to the credit of this Extra-Series Fund *fifty guineas* from the anticipated profits on the Percy Folio, and as soon as £200 more is realized from that source, I will add that sum to the fund, provided that Caxton's print of Maleore's *Morte D'Arthur* be re-edited in the Extra Series. We have had enough adulterated or modernized editions of this book to make us want a genuine one; Southey's, at from 4 to 6 guineas, is not accessible to many of us; moreover, it does not in certain particulars properly represent the original; and looking at the work before the Society, they could not take up this book, in the ordinary course, under 10 years from this time.

As further aids to the Extra-Series Fund, will be issued Large-Paper Quarto copies of all the books, on choice ribbed paper, the subscription for which will be two guineas a year. Several demands have been made for such copies of all our E. E. T. Soc. Texts; and the beginning of a new series will enable it to start with Large-Papers.³ As also these re-editions will be works with a reputation more or less established, they will sell to the public, and thus bring in a further revenue in aid of the fund. (I say these things in order to show subscribers that they'll get their guinea's worth for their guinea, though the number of subscribers to the Extra Series will not equal that to the Original one.)

The first works that I propose for the Extra Series are—

CHAUCER'S PROSE WORKS, to be edited from the best MSS., with a Preface on the Grammar and Dialect of Chaucer, and Notes, by Richard Morris, Esq.—the Rev. W. W. Skeat assisting in the

¹ Just ready.

² This is to meet the objection that the Texts of the Original and Extra Series would cross and clash with one another. I don't believe it possible, as the management of both Series is in the same hands, and should have preferred making the Extra Series simply a relief one to the Original Series for *any* Texts.

³ If you would like a Three-Guinea Large-Paper issue of the E. E. Text Soc.'s future texts of the Original Series, and are willing to pay Three Guineas a year for it (we publish so much that One Guinea over the ordinary subscription would not cover the extra cost of paper and print), will you let Mr Wheatley or me know? If 50 Members will subscribe for such an issue, I have little doubt that the Committee will order it. And of the Texts for 1864, -5, & -6, to be reprinted, Large-Papers may also be printed, if people like to subscribe for them.

Treatise on the Astrolabe,—and an Essay on the Pronunciation of Chaucer and Shakspeare by Alexander J. Ellis, Esq., F.R.S.

WILLIAM AND THE WEREWOLF, to be re-edited from the unique MS. in King's College, Cambridge, by the Rev. W. W. Skeat, M.A.

MORTE D'ARTHUR, "ended the .ix. yere of the reygne of kyng Edward the Fourth [A.D. 1468] by syr Thomas Maleore, knyght," and by Caxton "deuyded in to xxi bookes, chaptured and emprynted and fynysshed in thabbey Westmestre the last day of July the yere of our lord MCCCCLXXXV," to be re-edited from the original edition, with an Index, Glossary, and new Preface.

Of Chaucer's Prose Works no separate edition has ever been published (so far as I know), and yet his *Astrolabe* contains words that bring him home to us perhaps more than any other, the expression of his fatherly love for his boy. For these Works there must be a demand outside of the Society. *William and the Werewolf* has long been out of the market, and never has been accessible to the general student. The reason that *Havelok the Dane* is not proposed for reprinting is that Sir Frederic Madden, when generously putting the result of his editorial labours at the Society's service, expressly desired that the new edition of *Havelok* should be left to him to publish in his own way and at his own time. And, much as the book is wanted by students, much as the Committee have desired to see it in print, much as the cause of Early English suffers from the continued keeping-back of the book, the Committee have felt bound to respect the original Editor's wish. Otherwise the text would have been out in 1865.

I have received the following names of Subscribers to the Extra Series, and ask you if you will add yours to them. Will you help to blow the organ? Names and Subscriptions should be sent to Hy B. Wheatley, Esq., 53, Berners St, or to Messrs Trübner; or names may come to me.

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Subscribers may rely on the same care and energy being given to the Extra Series as have been devoted to the Original one. Non-members may subscribe to the Extra Series only. The Texts will be on sale at fixed prices separately, as the Society's other Texts regularly are.

Hoping that I may look on the work—this Extra Series—as, through your help, begun, and as sure to be carried through, (it is indeed the only way *through* the Society's heavy work,) there remains only to consider the objections to doing it. Objection-making is easy work; and 'how *not* do it' is much less trouble than 'how *to* do it.' It has been urged, then,

1. 'That we are overdoing it.' This is a shadow from 'pe Clowde of Vnknowyng' (MS. to be printed in 1869). We have a field of 50 acres to reap in a harvest-time, how short, who can tell? Let us get one acre done as soon as we can.

2. 'That it is not fair to original subscribers.' One of them answered this in nearly these words:—'Though I don't mean to subscribe myself, I'm not such a dog in the manger as to want to keep other Members and the public out of the new Texts for perhaps 10 years, till the original fund could give them, just to suit myself, especially when I can buy separately such Texts as I want.'

3. 'Men won't subscribe; they don't care enough for old work; their book-shelves are full, &c., &c.' Some won't, of course,—what has antiquity done for them?—even some who *do* care for the old men won't feel justified in subscribing; but others will, others *will* back men now giving their brains and time to increase our old men's fame, and let us know more of the thoughts they thought and the words they spoke. I hope you are one of these, and that you will help us if you can.

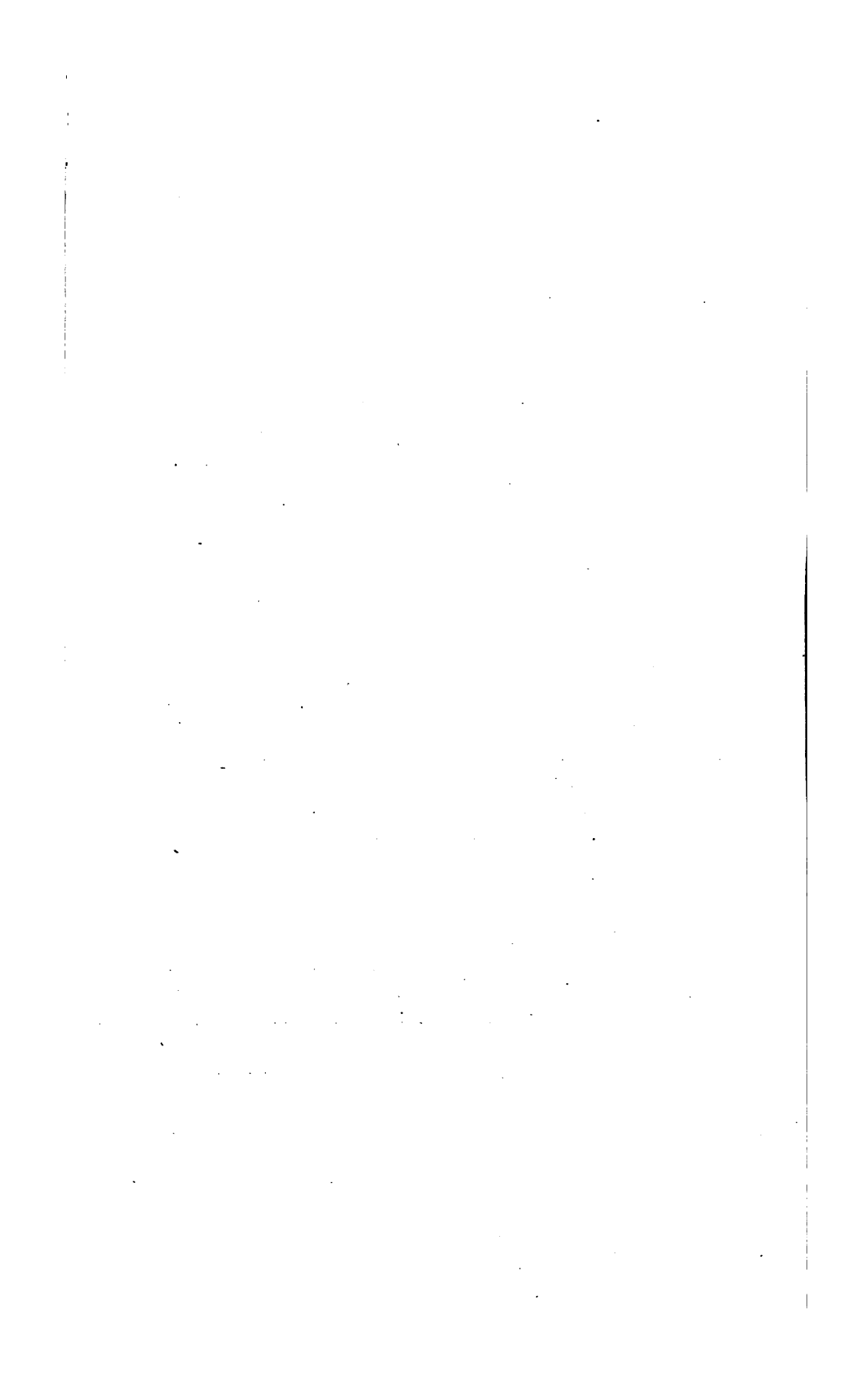
Yours truly,
F. J. FURNIVALL.

*** I should be glad of more names at once for the Preliminary List of Subscribers. *William and the Werewolf* will go to press forthwith. *Chaucer's Prose Works* are being copied.

TEMPORARY NOTICE.

THIS edition of "Piers Plowman" will be in four volumes, the contents of which will be : Vol. I.—The "Vernon" Text, or Text A ; Vol. II.—The "Crowley" Text, or Text B ; Vol. III.—The "Whitaker" Text, or Text C ; Vol. IV.—General Notes, and a complete Glossary, with references to all three texts. Believing that a Glossary to all the texts at once will be much more useful than three separate glossaries at the end of each volume, I have ventured to issue this volume without one. It will, I think, be found that the foot-notes, containing various readings, do very frequently give paraphrases of the harder sentences, and glosses upon the harder words ; they ought to be consulted before the Glossary, and often render a reference to it hardly necessary. Again,—(with the exception of Passus X. and XI., which contain much that is new)—most of the lines in the present text will be found in Mr Wright's well-known edition of Piers Plowman, and the reader may therefore well consult the Glossary at the end of his second volume, though he must be prepared to find considerable variations in the spelling. The real value of this great poem (which has been sadly neglected, yet which is most valuable as illustrating the political and religious ideas of our forefathers, and their social condition) can also be best discussed after all three texts are in the reader's hands. The Introduction prefixed to this first volume gives but a general and inadequate notion of it.

W. W. S.



Langland's Vision
of
Piers Plowman.

The Vernon Text; or Text A.

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The Vision of William

concerning

Piers Plowman,

TOGETHER WITH

Vita de Dowel, Dobet, et Dobest,

Secundum Wit et Resoun,

BY WILLIAM LANGLAND.

(ABOUT 1362—1380 A.D.)

EDITED FROM NUMEROUS MANUSCRIPTS, WITH
PREFACES, NOTES, AND A GLOSSARY,

BY THE

REV. WALTER W. SKEAT, M.A.,

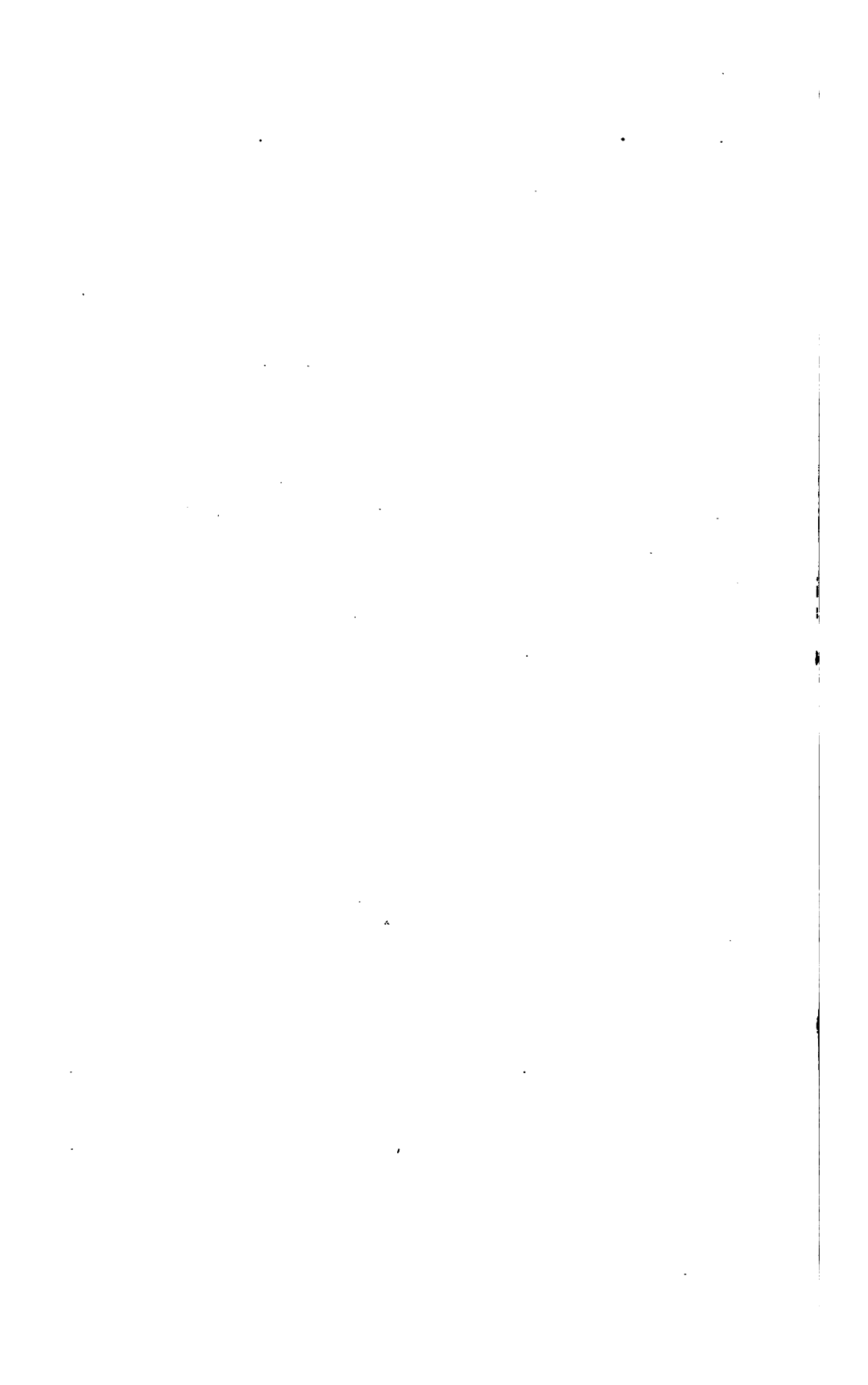
LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE; EDITOR OF "LANCELOT OF THE LAIK,"
AND "THE ROMANS OF PARTENAY;" AND TRANSLATOR OF THE
"SONGS AND BALLADS OF UELAND."

In Four Parts.—Part I.

LONDON:

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The Vision of William

concerning

Piers Plowman,

TOGETHER WITH

Vita de Rowel, Robet, et Robest,

Secundum Wit et Resoun,

BY WILLIAM LANGLAND.

(1362 A.D.)

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BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE.

THE "VERNON" TEXT; OR TEXT A.

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CONTENTS

	PAGE
INTRODUCTION	iii
PREFACE I. § 1. Numerous MSS. of "Piers Plowman." § 2.	
The three forms of it. § 3. The earliest form. § 4. Description of MSS.: *i. MS. V; ii. MS. H; iii. MS. T; iv. MS. U; v. MS. H _a ; vi. MS. D; vii. MS. A; viii. Lincoln's Inn MS.; ix. Harl. 3954; x. Digby 145. § 5. Discussion of the extent of the early MSS. § 6. The exact point of their termination. § 7. <i>Unique</i> lines found in MS. U. § 8. Method of printing the text. § 9. The foot-notes. § 10. Alliterative Verse. § 11. Date of the poem. § 12. Author's name and life. § 13. Argument of the poem	xii
PROLOGUE TO PIERS PLOWMAN (109 lines)	1
PASSUS I. (185 lines)	7
PASSUS II. (212 lines)	17
PASSUS III. (282 lines)	28
PASSUS IV. (158 lines)	43
PASSUS V. (263 lines)	52
PASSUS VI. (126 lines)	67
PASSUS VII. (311 lines)	74
PASSUS VIII. (187 lines)	92
PASSUS IX., OR PROLOGUE TO DOWEL (118 lines)	103
PASSUS X., OR PASSUS I. OF DOWEL (213 lines)	110
PASSUS XI., OR PASSUS II. OF DOWEL (303 lines)	122
CRITICAL NOTES	137
GENERAL COMPARISON OF TEXTS A AND B	156



INTRODUCTION.

HAVING more than once been asked the question—"What is Piers Plowman?"—it occurs to me that it will be useful to many readers to have this question answered for them in a few words. Many persons, even scholars and antiquaries, have loosely used the title *Piers Plowman* as though it were the name of an author, instead of remembering that it is the name or subject of a poem; it would be a mistake exactly similar to this, to attribute the "Pilgrim's Progress" to *Christian*. But the author's name is Langland, probably William Langland, and the name of his poem is—The Vision of William concerning Piers Plowman, which has been more briefly expressed as—The Vision of Piers Plowman. But this shorter title is most misleading; so few apprehend the fact that the word *of* in this case is a translation of the Latin *de*, and not the sign of the genitive case; and the confusion has been made far worse by the circumstance that there is another and distinct poem, by another author, the name of which is "Pierce Ploughman's Crede," or "The Crede of Pierce Ploughman," in which the word "of" is the sign of the genitive case. If the reader will only bear in mind these two uses of the word *of*, he need never go wrong in this matter. Having thus cleared the way by this preliminary explanation, the whole matter may be briefly stated thus. A poet of the reign of Edward the Third, of whom scarcely anything is known but the name (and even that is uncertain), wrote a poem in alliterative verse which he threw into the form of several successive visions; in *one* of these he describes his favourite ideal character—Piers¹—and in course of time

¹ The character of Piers, in its highest form of development, is identified by Langland with that of Christ the Saviour—"Petrus est Christus."

the name was used as a common title for the whole series of them. His vivid descriptions and earnest language caused the poem to be very popular, and the fertile imagination of the author induced him to rewrite the whole poem twice over, so that what may fairly be called three editions of it still exist in manuscript. The first or earliest of these is given in this volume, and is of great interest.¹ It is the scarcest of the three, and yet sufficiently common; the whole number of MSS. of the poem being very large. The poem—in all its shapes—abounds with passages which we could ill afford to lose; the vivid truthfulness of its delineations of the life and manners of our forefathers has been often praised, and it is difficult to praise it too highly. “Everywhere it gives flesh and blood to its abstractions by the most vigorous directness of familiar detail, so that every truth might, if possible, go home, even by the cold hearth-stone of the hungriest and most desolate of the poor, to whom its words of a wise sympathy might be recited.”² As indicating the true temper and feelings of the English mind in the fourteenth century, it is worth volumes of history; and the student who is desirous of understanding this period aright cannot possibly neglect Langland and Chaucer. Strangely too, and fortunately, these two authors are, in a great measure, each the supplement of the other. Chaucer describes the rich much more fully than the poor, and shews the holiday-making, cheerful, genial phase of English life; but Langland pictures the homely poor in their ill-fed, hard-working condition, battling against hunger, famine, injustice, oppression, and all the stern realities and hardships that tried them as gold is tried in the fire. Chaucer’s satire often raises a good-humoured laugh; but Langland’s is that of a man who is constrained to speak out all the bitter truth, and it is as earnest as is the cry of an injured man who appeals to heaven for vengeance. Each, in his own way, is equally admirable, and worthy to be honoured by all who prize highly the English character and our own dear native land. There is a danger that some who take up “Piers Plow-

¹ In particular, Passus X. and XI. contain much that has *never been printed before*.

² Professor Morley, *English Writers*, vol. 1, p. 758; see also p. 775. The reader will also find some most valuable remarks upon Langland’s poem in Dean Milman’s *History of Latin Christianity*.

man" may be at first somewhat repelled by the allegorical form of it, or by an apparent archaism of language,¹ and some passages are sufficiently abstruse to require a little thought and care to be taken before one can seize their full meaning; but there are few books that so thoroughly repay a little painstaking consideration, and, when once the spirit of the poem is fully entered into, it is found to be replete with interest and instruction. The reader who does not throw it aside *at first* will hardly do so afterwards; and so it must ever be with the works of a true poet, when once the mind is attuned to his thoughts and feelings. Such, then, is "Piers Plowman," a poem written with as intense an earnestness and as untiring a search after truth—which is the ever-recurring burden of it—as any in the English language.

The extreme earnestness of the author and the obvious truthfulness and blunt honesty of his character are in themselves attractive and lend a value to all he utters, even when he is evolving a theory or wanders into abstract questions of theological speculation. But we are the more pleased when we perceive, as we very soon do, that he is evidently of a *practical* turn of mind, and loves best to exercise his shrewd English common sense upon topics of every-day interest. How often does the student of history grow weary of mere accounts of battles and sieges and the long series of plunders and outrages revenged by other plunders and outrages which require to be again revenged in their turn, and so on without end, and long to get an insight into the inner every-day life of the people, their dress, their diet, their wages, their strikes, and all the minor details which picture to us what manner of men they really were! And it is in such a poem as the present that we find all this, and find it, too, not

¹ To acquire a *thorough* knowledge of old English is, indeed, almost the work of a lifetime. But *some* familiarity with it, enough to enable one to understand a large portion of our early literature, may be picked up in a few weeks—almost in a few days. It is amazing to find what a bugbear "old English" is to many Englishmen; they look upon it as harder to learn than Chinese. Yet any one who will take the trouble to master one or two of the Canterbury Tales has the key to much of the wealth of our early English literature; and the man who will *not* take the trouble to do this deserves to be guided by guesswork rather than by evidence in his notions of English grammar; as he probably will be.

merely hinted at or presupposed, but sketched out vividly and to the life by a master-hand. That this is really the case might be shewn by numberless quotations, but the reader will probably prefer to see a few good instances of it only, that he may be tempted to find out more for himself.

To plunge at once *in medias res*. Here is the interior of a beer-house in the time of Edward the Third, and a description of the company therein.¹

“ Cisse the sutor’s ² wife · sat on the bench,
 Wat the warrener · and his wife both,
 Tomkin the tinker · and twain of his knaves,
 Hick the hackney-man · and Hogg the neelder,³
 Clarice of Cook’s lane · and the clerk of the church,
 Sir Piers of Pridie · and Pernel of Flanders,
 Daw the ditcher · and a dozen other.
 A ribibour,⁴ a rattoner⁵ · a raker of chepe,⁶
 A roper, a reding-king⁷ · and Rose the disher,
 Godfrey of Garlickshire · and Griffin the Welsh,
 And of upholders a heap · early by the morrow
 Give the Glutton with good will · good ale to hansel.
 Then Clement the Cobbler · cast off his cloak,
 And at the new fair · he laid it to sell;
 And Hick the ostler · hit⁸ his hood after,
 And bade Bet the butcher · be on his *side*.
 There were chapmen chosen · the *ware to appraise*;
 Whoso had the hood · should have [some] amends.
 They rise up rapely⁹ · and rowned¹⁰ together,
Appraising the pennyworths · and parted [them] by themselves.
 There were oaths a heap · *whoever them* heard!
 They could not, *for* their conscience · accord to-gether,

In these extracts, I have modernized the spelling, and where words are printed in italics, have slightly altered the language. Words between brackets are insertions of my own. With such slight changes how easy the language becomes! The first extract is a passage of *unusual* difficulty.

² cobbler’s.

³ Needle-seller. ⁴ ribibe-player. ⁵ rat-catcher. ⁶ a vagrant chapman.

⁷ one of a certain class of feudal retainers. ⁸ Here used in the sense of “cast.”

⁹ rapidly, in a hurry.

¹⁰ whispered, buzzed.

Till Robin the roper · was red ¹ to arise,
 And named for a numpire · that no debate *were*.
 Then Hick the ostler · had the cloak,
 In covenant that Clement · should the cup fill
 And have Hick's hood—the ostler's · and hold himself *paid* ;
 And he that repented rathest ² · should arise thereafter,
 And greet Sir glutton · with a gallon of ale.
 There was laughing and lotering ³ · and 'let go the cup ;'
 Bargains and beverages · began to arise,
 And [they] sat so till evensong · and sung some while,
 Till Glutton had gulpèd · a gallon and a gill," &c.—V. 158—191.

Not so unlike modern English common life—these “bargains and beverages,” and the “oaths a heap !”

Mark, on the other hand, how our author praises temperance.

“Eat not, I hote ⁴ thee · till hunger thee take,
 And send thee some of his sauce · to savour thee the better.
 Keep some till supper time · and sit thou not too long ;
 Arise up ere appetite · hath eaten his fill ;
 Let not Sir Surfeit · sit at thy board.
 And if thou diet thee thus · I dare lay both my ears,
 That Physic shall his furred hood · for his food sell,
 And eke his cloak of Calabre · with knobs of gold,
 And be fain, by my faith ! his physic to *leave*,
 And learn to labour with land · lest livelihood fail.”

VII. 248—259.

That is, if men were only temperate and consented to diet themselves, doctors would have to turn farm-labourers to get a living ! A lesson as valuable as it is true, and men are nearly as far off as ever from learning it.

Or suppose, again, that we would know somewhat as to the diet of the poor. Here is the explicit statement of it.

“‘I have no penny,’ quoth Piers · ‘pullets to buy,
 Neither geese nor grice ⁵ · but two green cheeses,

¹ told, bidden.

⁴ bid.

² soonest.

³ badinage, “chaffing.”

⁵ pigs.

And a few curds and cream · and a therf¹ cake,
 And a loaf of beans and bran · baked for my children.
 And I say, by my soul ! · I have no salt bacon,
 Nor no cokeneys,² by Christ · collops to make.
 But I have porets³ and parsley · and many cole⁴-plants,
 And eke a cow, and a calf · and a cart-mare
 To draw afield the dung · while the drought lasteth.
 By this livelihood must I live · till Lammass time,
 By that, I hope to have · harvest in my croft,
 Then may I dight thy dinner · as thee *best* liketh.⁵
 All the poor people · peas-cods fetched,
 Baked beans in bread · they brought in their laps,
 Chibolles, chief meat⁶ (?) · and ripe cherries many,
 And proffered Piers this present · *therewith* to please Hunger."

VII. 267—282.

This bread made of beans is the same, I suppose, as the horses and dogs ate :—

"With hounds' bread and horse-bread · hold up their hearts!"

VII. 203.

This was all very palatable when wages were low, but as soon as the poor got higher wages, as they did at harvest time, nothing would serve them but the finest wheat-bread, and the best and brownest ale ; none of your "half-penny ale" then, or "penny ale" either.

"Labourers that have no land · to live on but their hands,
 Deign not to dine a-day · [on] a-night-old worts,
 May no penny-ale them *please* · nor no piece of bacon,
But only fresh flesh · or else fried fish,
 Both "chaud" and "plus-chaud" · *against* chilling of their maw !
Except he be highly hired · else will he chide,
 That he was a workman wrought · [he will] warie the time,⁶
 And curse *deeply* the king · and all his council after,
 Such laws to *make* · labourers to chasten."—VII. 295—302.

¹ unleavened.² lean fowls.³ a kind of leek.⁴ cabbage.

⁵ What is "chief mete" ? Another reading is "kernels," or else "chervils" (Wright), and another "chest-nuts." *Chibolles* are leeks.

⁶ curse the hour.

Langland is peculiarly at home when he adopts a satirical vein, and I select the following among many instances of it. He describes how the king made up his mind to punish Falsehood, Guile, and Liar, if he could possibly catch hold of them, whereon the three delinquents made off as fast as they could, and could meet with no kindly reception but with the friars, the pardoners, and cheating tradesmen. No one else would have anything to do with them !

"Then Falsehood for fear · fled to the friars ;
 And Guile doth him to go ¹ · aghast for to die,
 But merchants met with him · and made him abide,
 Besought him in their shops · to sell their ware,
 Apparell'd him as a 'prentice · the people to serve.
 Lightly Liar · leapt away thence,
 Lurking through lanes · to-lugged ² *by* many.
 He *was* nowhere welcome · for his many tales,
 But *everywhere* hunted · and hote to truss.³
 Pardoners had pity · and put him to house,
 Washed him and wrung him · and wound him in clouts,
 And sent him on Sundays · with seals to churches,
 And [he] gave pardon for pence · pound-mele ⁴ aboute," &c.

II. 186—198.

Not that the pardoners were quite allowed to monopolize Liar ; the quack-doctors and grocers wanted to press him into their service just as much.

Still better is the poet's indignant reproof of the pert boys who think to shew off their cleverness by scoffing at God and His just ways.

"Now is each boy bold · brothels ⁵ and others,
 To talk of the Trinity · to be holden a sire,
 And findeth forth fancies · our faith to impair,
 And eke defameth the Father · that us all made,
 And *talks* against the clergy · crabbed words.
 'Why would God our Saviour · suffer such a worm
 In such a wrong wise · the woman to beguile ?

¹ prepares himself to depart.

² lugged about, teased.

³ bidden to pack.

⁴ by whole pounds at a time.

⁵ reprobates.

Both hir husband and she · to hell through him went,
 And their seed for that sin · the same woe *suffer* !'
 Such motives they move · these masters in their glory,
 And make men misbelieve · that muse on their words."

XI. 61—69.

But to pick out all the interesting passages would be to transcribe half the poem; and I may refer the reader to the Preface following—pp. xxxiii., xxxiv., and xxxviii.—for further remarks on the character of the work and of its author, and to pp. xxxix.—xliii. for an "argument" of the whole of the earliest version. I now merely add one more extract, in quite a different strain, which is especially interesting as indicating the dawn of the Reformation, and which (towards the end) is hardly less distinctly and vigorously put than it would have been by Luther himself.

"Now hath the pope power · pardon to grant,
 For people without penance · to pass *into* joy.
 This is a leaf of our belief · as lettered men *teach us*,
 Quodcunque ligaveris super terram, erit ligatum et in cœlis.
 And so I believe leally · (our Lord forbid it else !)
 That pardon and penance · and prayers do save
 Souls that have sinned · seven *times* deadly.
 But to trust to Triennials · truly, me thinketh,
 Is not so *sure* for the soul · certes, as Do-well.
 Wherefore I rede¹ you, rinks² · that rich be on earth,
 Upon trust of your treasure · triennials to have,
 Be ye never the bolder · to break the ten hests;
 And, namely, ye mayors · and ye master judges,
 (That have the wealth of the world · *and* wise men are holden),
 To purchase *you* pardons · and the pope's bulls !
 At the dreadful day of doom · *when the* dead shall arise,
 And come all before Christ · and accounts yield [Him],
 How thou leddest thy life · and His law keptest,
 What thou diddest day by day · the doom will³ rehearse.

¹ advise.

² men.

³ Here I have omitted "*þe*" = for thee, as relates to thee.

A pack full of pardon there · with Provincials' letters,
 Though thou be found in Fraternity · among the Four Orders,
 And have indulgence doubled · but ¹ Do-well thee help.
 I *would* give for thy pardon · *not* one pie's ² heel !
Wherefore I counsel all Christians · to cry Christ mercy,
 And Mary his mother · to be mean ³ between,
 That God give us grace · ere we go hence,
 Such works to work · while that we are here,
 That, after our death-day · Do-well [may] rehearse
 That at the Day of Doom · we did as He hight⁴."

Passus VIII., ll. 160—187.

¹ unless.

² magpie's?

³ mediator.

⁴ commanded; omitting "us," as in MS. T.

PREFACE I.

TEXT A.

§ 1. THE MSS. of "Piers Plowman" are indeed numerous. Extracts from *twenty-nine* have already been exhibited in my tract published for the E. E. T. S. in 1866. Besides these, I have seen or heard of several others, viz. a second MS. at Dublin, two belonging to Lord Ashburnham,¹ one in the library of Lincoln's Inn, two among the Douce MSS. at Oxford (numbered 104 and 323), MS. Ashmol. No. 1468, one in the possession of H. Yates Thompson, Esq., of Liverpool, and a fragment of four leaves only (but of a fair text), in MS. Lansdowne 398, fol. 77.² In MSS. Additional (B. M.), 6399, there is a piece called "Langland, commentary on his Piers Plowman," but it is only a fragment of about three leaves in a modern hand. I feel sure there are yet more in various parts of the country, many probably in private hands, and I should be much obliged for any information concerning them. I have to thank Lord Ashburnham and H. Yates Thompson, Esq., for the kind way in which they have assisted me, by sending me transcripts of the passage printed in the "Extracts," and for further information concerning their MSS.

§ 2. The poem takes no less than *five* different shapes, but *two* of these are merely owing to differences of arrangement made by the scribes; and there are really no more than *three* forms of it. Before discussing these, I shall give to them the following names, for distinct-

¹ One of these seems to have belonged to Dr Adam Clarke; but Dr Clarke had *two*. Where is the other?

² I think Sir Thos. Phillipps has two other MSS., besides the one from which Whitaker printed his edition.

ness' sake. Those of the *first* or *earliest* form I shall speak of as being of Type A, or of the "Vernon" type, because the best example of it is furnished by the *Vernon* MS. at Oxford; those of the *second* or *next earliest* form belong to Type B, or the "Crowley" type, so named because the earliest printed edition was taken from one of these, and was printed by *Robert Crowley* in 1550;¹ those of the *latest* form belong to Type C, or the "Whitaker" type, of which only one has ever been printed, viz. by Dr Whitaker, in 1813. It will also be convenient to speak of *Text A*, *Text B*, and *Text C*, meaning by these the texts which I am now editing; thus *Text A* means the text given in the present volume, the text of the best MS. of the *Vernon* type. The present preface, for the most part, concerns MSS. of this type only.

§ 3. Of this earliest and most interesting form of the poem very little seems to have been hitherto known. The only reference to it in Mr Wright's preface to his edition is where he tells us that "a few readings are added from a second MS. in Trinity College Library (R. 3. 14)," of which more presently; and he speaks of only "two classes" of MSS. But in Warton's *Hist. of Engl. Poetry*, vol. 2, appendix, p. 482, is the following noteworthy passage. "Among the Harley MSS. there is a fragment of this poem written upon vellum (No. 875),² of an equally early date with *Vespasian B. xvi.*,³ and in a character nearly resembling it. Unhappily this fragment extends only to the 151st line of the 8th passus, nor is it free from lacunæ even thus far.⁴ Our loss is however in some measure repaired—perhaps wholly so⁵—by the preservation of a transcript on paper, in the same collection (No. 6041), which, though considerably younger, and somewhat modernized in its orthography, exhibits a much more correct⁶

¹ The excellent edition by Mr Wright exhibits this form of the poem.

² Described below; see description of MS. No. III.

³ This MS. is very old and very good; but it belongs to Type C; I can find nothing better of its kind, and shall therefore probably use it to form Text C.

⁴ Some leaves are lost; but there are no other lacunæ, except such as it has in common with Harl. 6041 and all the MSS. of the earliest type.

⁵ What would Warton have said had he seen some of the MSS. described below! In particular, MS. T closely resembles the one he is here speaking of, but is *far better*.

⁶ It is sometimes *less* correct; as the reader may see for himself.

and intelligible text. *From this manuscript it is evident, that another and a third version was once in circulation ; and if the first draught of the poem be still in existence, it is here perhaps that we must look for it.* For in this, the narrative is considerably *shortened*, many passages of a decidedly *episodic cast*—such as the tale of the cat and the ratons, and the character of Wrath—are wholly *omitted* ; others, which in the later versions are given with *considerable detail* of circumstance, are here but *slightly sketched* ; and though *evidently the text-book* of Dr Whitaker's and Crowley's versions, it may be said to agree with *neither*, but to alternate between the ancient and modern printed copies." ¹ The italics are mine, intended to draw attention to the truth and importance of the above note, in which most of the characteristics of the early MSS. are so well hit off. I would add further that (as the reader will soon see), we now know of many more MSS. of this type ; that we have abundant evidence of its being really the first and original draught of the poem, that Type B is obviously derived from it almost wholly by amplification and addition, and preserves nearly the same order in the narrative, even where C wanders away from both ; and that (which greatly helps the argument) the Latin quotations occurring in A are much fewer than those found in the corresponding parts of B and C, even when all allowance is made for the amplification of the story. More than this, such Latin quotations as *do* occur in A are nearly all from the Bible, and chiefly from the more familiar parts of it, the Psalms and the Gospels ; in the later texts, they have a wider range. It is also to be noted that the oldest and best MS. yet found, the Vernon MS., belongs to the earliest type. But the great feature of MSS. of the A type is this, that they do not extend beyond eleven passus. They contain considerably less than *one half*, perhaps not much more than *a third* of the whole poem. As there ~~is~~, in the case of three of them, an apparent contradiction to this, this point will be best discussed after the MSS. have been fully described ; and, to make the matter clear as briefly as possible, I here at once enter on the description of all the MSS. of this class with which I am acquainted.

¹ He means, between Crowley's and Whitaker's copies. To "alternate" is scarcely the right word ; it is *far* closer to the former of these than the latter. Still, it sometimes comes closer to the latter in a few points.

§ 4. DESCRIPTION OF THE MSS.

I. Vernon MS. ; denoted throughout this volume by the letter V, and used to form Text A.¹ Its date is about 1370—1380. This MS. is indeed a noble and an admirable one. Its immense size, and the beauty of the vellum, of the writing, and of the illuminated letters have long since attracted notice, and it has already been made considerable use of by editors, and several extracts from it are in print. It would be a good deed to print it all, and it will receive considerable attention from our Society. It has received the name of “Sowlehele,” as containing things useful for the *soul's health* ; and the name is a good one : the poems and treatises in it, which are very numerous, being chiefly of a religious cast. On a square slip, pasted inside the cover, are the words, somewhat defaced, “Bibliothecæ Bodleianæ Dono dedit Edvardus Vernon Armiger olim ex col. Trin. in hac universitate Superioris ordinis Commensalis in nupero bello civili a partibus regijs strenue propugnabat Militum tribu[nus].” It contains considerably more than 400 large leaves, each containing two columns, and each column, when written without breaks, contains about 80 lines.² The “Piers Plowman” occupies but a small space in it, beginning at fol. 394 *b*, col. 2, and ending with fol. 401 *b*, taking up just 28 columns and a half. The initial letters, denoted in this volume by large capitals, are illuminated in gold and colours. The Passus are not numbered, but are denoted by leaving a blank line above them, and these divisions exactly agree with those of the other MSS. of the same type. The poem is written in long lines, as here printed, and each line is divided into two by a metrical dot, here denoted by an inverted full stop, indicating a pause of the voice, such as is often equivalent to a comma in punctuation, but which must sometimes be disregarded as a punctuating mark, just as we sometimes so disregard a colon in the Prayer-book version of the Psalms. Besides these dots, it has others occasionally inserted, as, for instance, after *me* in l. 2, after *beo-heold* in l. 13, *dich* (l. 16), *feld* (l. 17), *worchinge* (l. 18), &c. These also have reference to the pauses in

¹ In the “Parallel Extracts” it is numbered 1.

² For some account of the MS. see the description of it by J. O. Halliwell, Esq., published by J. R. Smith, 1848.

recitation, and subdivide the half-verses into quarter-verses ; but they are introduced so sparingly, upon the whole, that I have omitted them, as only tending to confuse. The word *I* is always followed by a point, as (I.), and the word *and* (.and.) has a point both before and after it ; these slight peculiarities I have not preserved. In other respects, however, it has been very faithfully followed, its capital letters preserved, and all expansions of contractions marked by the use of *italics*.¹ The paragraph marks (§) are, in the MS., painted red and blue alternately. Among the illuminated letters we often meet with the *thorn-letter* (þ), but never a capital ȝ. This is owing to the illuminator, who has made a capital Y more than once where a small ȝ can be detected as having been written to tell him what to do.

This MS. was taken for the *text*, not solely because it is the oldest and best written, but also because a careful collation of it with the rest has shewn that its readings are, on the whole, better than those of any other. It seems to me to be the best known MS. of "*Piers Plowman*" in every respect. Still, it is not perfect. It is a peculiar difficulty, in writing out alliterative poems, to avoid missing a line. This is easily ascertained by mere practice in transcription, and I have especially noticed that hardly any MS. of "*Piers Plowman*" is free from this defect. It very frequently happens that the missing lines are most obviously needed to complete the sense. On this account, and also because it is best to shew *every* line that can be found in the early MSS., lines have been inserted from other MSS. wherever they occur. Only one or two bad ones have been relegated to the foot-notes. The reader will observe how very few of these extra lines there are, after all, and how *very closely* all the MSS. of

¹ Much trouble has been saved me by the extreme correctness of the transcript made for me by Mr Geo. Parker, of Rose Hill, Oxford, to whom I am much indebted ; as also to Mr E. Brock, who assisted me in the collation of the Text with the Harleian MSS. But I have not omitted to compare either the transcript or the proof-sheets with the MS. throughout, and both of these again with the extracts from this poem so lately printed in Mr Morris's "*Specimens of Early English Poetry*." That there are a few (unimportant) variations of spelling between his text and mine I am aware ; and I have ascertained that mine is, in such instances, correct. Much pains has been bestowed upon the present text, and I think the printer's errors in it cannot but be very few. That whatever do occur are utterly unimportant, I am most fully confident.

Type A agree together in their general contents, their differences being chiefly verbal. The text has also been emended by help of the other MSS. where it seemed to need it; the amended word being inserted between square brackets, and account of it rendered in the foot-notes. In a *very* few cases, a word occurring in MS. V has been suppressed in the text, notice being of course given of this in the foot-notes.

The MS. has but one great defect. It is, that a single leaf has been cut out of it with a sharp knife, the extreme inner edge of the leaf being still visible. Most unfortunately, this leaf is the *very one* which contains the concluding portion of the last Passus; so that we cannot certainly say how it ended. At the same time, it is very evident that it never contained much *beyond* these eleven Passus, for a leaf can only contain 320 lines at most, and there are about 140 lines lost from the eleventh Passus, which would very nearly fill up the one side of the leaf. But the poem which follows "*Piers Plowman*" has lost its beginning, so that the contents of this leaf can be nearly accounted for.¹ The abundance of my materials has enabled me to remedy this defect in a great measure, by giving the missing portion of the poem from MS. T, with collations from four others.

II. MS. Harl. 875, denoted in this volume by the letter H; of early date, about 1400.²

This valuable MS. is the one alluded to by Warton. It is of vellum, and consists of 21 leaves only (size, about 10 inches by 6½), with about 40 lines to the page. One leaf, the 17th, is lost, and it is imperfect at the end, terminating at l. 144 of Passus VIII. I greatly doubt if it ever went further than the end of this Passus, as will be shewn presently, in discussing the probable point of termination of the

¹ I have not succeeded in finding out *how much* of the succeeding poem is lost. It seems to be on the subject of Joseph (of Arimathea?) and is written in alliterative verse; but the verses are run together, so that the folio begins in the middle of a line, thus:

... sire, he seis · and soneday is now;
And þei lenden of þe toun · and leuen hit þere."

Mr Halliwell's description is here wrong; he calls the piece succeeding "*Piers Plowman*," *Judas and Pilate*; but the beginning of this poem—"Judas was a luper brid"—is on fol. 404 *verso*. β, not, as he says, on fol. 403 *recto*. α.

² Numbered 7 in the "Parallel Extracts."

MSS. of this type. This MS. is, in general, very close to the "Vernon," and pairs off with it better than any other does, as will soon appear by studying the foot-notes. It contains additional lines occasionally, and seems to be the *fullest* of the series. It is therefore very useful for completing the sense, in passages that seem incomplete. It may be, however, that a few of these extra lines are spurious; at any rate, the two long parentheses, Pass. II. ll. 136—139, and ll. 141—143, are very awkward, and seem peculiar to this MS. It has been collated with the text throughout as far as it goes, and all its important variations of reading will be found in the foot-notes, and the proof-sheets have been compared with the MS.

III. MS. in Trinity College, Cambridge, marked R. 3. 14, denoted in this volume by T; date, near the beginning of the fifteenth century.¹

This is a very remarkable and valuable MS., and has been used to complete the text, at the end of Passus XI. It contains 72 written leaves of vellum, containing about 42 to 46 lines on a page; the size of each page being $11\frac{1}{2}$ by $6\frac{1}{2}$ inches. On the fly-leaf preceding the poem is a coloured drawing, with the motto "God spede þe plouz & sende us korne I-now." A copy of this drawing is given, as a frontispiece, in Mr Wright's edition of the poem. The volume contains the *whole* of "Piers Plowman," but this has only been achieved by fitting on a part of a MS. of Type C to the earlier text. There would be nothing remarkable in this were it not that the same peculiarity occurs in two other MSS.² Hence arises the question—Are the texts A and C merely *joined* in all three MSS.; or is it that Text A was originally completed by what was afterwards the latter part of Text C? The latter supposition is altogether out of the question, as will be seen in the sequel, and hence we are sure that the texts are *joined*; and, indeed, on closer inspection, the signs of junction become obvious. The system of division into Passus and of numbering the Passus is *not the same* in A and C; and this furnishes an easy test; for the former part of this MS. follows the A-text system, the latter the C-text system; and, as a necessary consequence, we find that the

¹ Numbered 11 in the "Parallel Extracts."

² Both described below, and numbered V and X.

numbering of the *Passus* is all wrong at the point of junction. At this point we find written *Passus tercius de dowel*,¹ and only eighteen lines below comes the title: *Passus secundus de dobet*; ² the next *Passus* has no title, but the next after that is *Passus quartus de dowel*; after which the numbering is more consistent and regular. The insertion of the title *Passus tercius de dowel* above what is really the mere end of a *Passus* shews that at this point the junction was made; ³ and it is at this very point that the Douce and Ashmolean MSS. (D and A) break off. The texts are, however, joined exactly at the right place, which was easily done merely by looking for the quotation *Brevis oracio penetrat celum*, which forms an excellent catchword. To remove, however, all doubts in the reader's mind, it is proper to add that, though the junction of the two texts has been effected as well perhaps as it could have been effected, there are certain differences of arrangement of the subject-matter in texts A and C, which interfere with the continuousness of the story, so that the patching becomes at once obvious upon comparison. Briefly, *external evidence indicates* that two quite different texts are here joined, and the *internal evidence proves* it, as I think, beyond a doubt.

This is the best place to note that this MS. abounds with tags at the end of words, which some would consider as equivalent to a final *e*. I am not myself of this opinion (at any rate as regards this MS. in particular); but, that they may not be disregarded, I have printed an italic *e* wherever they occur. Such a spelling as "life" seems, however, inferior to "lif"

The MS. has been collated with the text down to the point where it is itself used to complete the text. Having had ready access to it at all times, the proof-sheets have been compared with it several times over.

IV. MS. belonging to University College, Oxford, denoted in this volume by U; date, the early part of the fifteenth century.⁴

¹ The seventeen lines with this title belong to *Passus* II. of *Do-wel*, which, however, the scribe ought to have reckoned as *Passus* I., according to the method he adopts farther on.

² *Dobet* is a mere error for *dowel*; this is consistent then with the scribe's subsequent way of numbering, which differs from that in Dr Whitaker's edition.

³ See description of MS. No. X.

⁴ Numbered 10 in the "Parallel Extracts."

Besides "Piers Plowman," it contains many pieces in Latin. The English portion comes first, and consists of 31 vellum leaves, followed by 5 on paper; the size of the page is about 8 inches by 6, and each page contains about 33 lines. The 3rd leaf is missing. It is an important and valuable MS., especially from its evident independence of the rest, agreeing sometimes with one and sometimes with another, sometimes even with none, yet corroborating them in the main. It must have been copied from an older and imperfect one, or still more probably, from *two* others, some of the leaves in which were out of place. Hence some of its text is most absurdly transposed, and takes the following order. From the beginning it is regular down to Passus II. l. 25, which is immediately followed (on the same page) by Passus VII. ll. 71—213, and then returns to l. 182 of Passus I., the last four lines of Passus I. and some twenty lines of Passus II. occurring *twice over*. It then goes on down to Passus VII. l. 70, when the passage which has already occurred is omitted. The vellum portion is better than the paper, and apparently by an earlier hand, though both are of the earliest type. The paper portion begins with "But honysche hym as an hound & hote hym go þennes" (Passus XI. l. 48), and is of less value, and its readings less to be relied on. Still, it has been collated with the text throughout, and repeatedly compared with the proof-sheets.

V. MS. Harl. 6041; denoted hereafter by the symbol H₂; date, scarcely earlier than 1450.¹ This is the MS. to which Warton has drawn attention in the passage above quoted, and his conjecture, that it belongs to the earliest class, is perfectly right. Yet it is but a poor one, compared with the four already mentioned. It is on paper (size, about 9 inches by 6), and the writing is loose and not very careful; mistakes are not unfrequent. On fol. 96 *b* we find the note, "This boke perteynet to my dAne william holyngborne." Several leaves are partly torn out. It is remarkably close to MS. T; and, hence, after collating it closely with the text from the beginning down to l. 146 of Passus II., I ceased doing so; finding that it is, practically, little else than an inferior duplicate of T, and may be neglected without much loss. Yet it has occasionally been consulted in difficult

¹ Numbered 15 in the "Parallel Extracts."

passages, and readings from it will be found here and there throughout the book. It was especially useful for collation throughout the last portion of Passus XI. It resembles T also in its being a mixture of types A and C; the point of junction is the same, but the only indication of it is that, seventeen lines lower down, there is a marginal note, "*primus passus deficit hic*," which, seeing that *Passus tercius* is in question, is a mark of confusion as well as of deficiency.

VI. MS. Douce 323; denoted hereafter by D. This is in a comparatively late hand (about 1480?), clearly written upon paper, each leaf about 11 inches by 8, with a very wide margin, about 31 lines to the page. *Contents.* fol. 1—101. A history of England, printed by Wynkyn de Worde, 1515. folio, under the title of "*Fructus Temporum*." Begins—"In the noble lande of Surrye;" ends—"withoute eny chalange of eny man. Amen. Deo gracias." Fol. 102—140 a; "*Piers Plowman*;" begins—"In A somer sesoun," &c.; ends—

"Percen with a pater noster þe paleys of heuene
With-oute penaunce at here partyng in-to heye blysse.
Now of þis litel book y haue makyd an ende,
Goddis blessing mote he haue þat drinke wil me sende.
Explicit liber petri plouman."

Fol. 140 b—159 b. The Abbey of the Holy Ghost, with a drawing of the Abbey on fol. 159 b. Fols. 160—167. Sir Ypotype, beginning "*Alle þat will of wysdom lere*;" ending—"And þankeþ god al his wille;" (imperfect?). This MS. follows T rather closely, but is full of gross blunders. On this account, after collating with Passus I.—IV., I desisted, finding that it only tended to choke the foot-notes with inferior readings. But it was useful again for the latter part of Passus XI.

VII. MS. Ashmole 1468; denoted by A. Imperfect, on paper, of no very early date, and has many corrupt readings. It begins at Passus I. l. 142, and ends with the line—

"Withoute penauns at here partyng into þe blisse of heuyn. Amen.
Amen. Amen."

A few Latin quotations are scribbled below, which have occurred

in *Piers Plowman*. Very little use has been made of this, as it seems an inferior MS.; yet it furnished a few good readings at the end of *Passus XI*.

The above are the only MSS. of which I have made use; but there are others of Type A; viz. the following ones:

VIII. MS. in the library of Lincoln's Inn; date, about 1450? It contains—1. Part of *Le Beau Desconus*; 2. *Merlin*; 3. *Alexander*; 4. *Bellum Trojanum*; 5. *Piers Plowman*, and is incomplete at the beginning and end. See Hunter's "Three Catalogues," p. 399.

The *Piers Plowman* is contained in 17 leaves, containing about 52 or 53 lines in a page. It is imperfect, and the last page is much defaced, rubbed, and discoloured; the last words on the page that can be traced are . . . *bischop's lettres* . . .; i. e. about 20 lines from the end of *Passus VIII.*, and only some 14 lines beyond the point where H ends; probably neither of them ever went further than the end of this *Passus*, i. e. than the end of the *Vision of Piers Plowman*, properly so called. On comparing a transcript of a considerable number of lines kindly made for me by Mr. Furnivall, I found that the text has been much corrupted by the scribe, and that to collate it would only fill the foot-notes with false readings, except in places where the text is sufficiently ascertained without it. The corruptions are due to an inordinate love of alliteration, so that a new word is often incorrectly put for an old one for the mere sake of getting a fourth word in the line beginning with the rime-letter, contrary to the rules of an alliterative verse, which does not require this, but on the contrary seeks, as a rule, to avoid it.¹ Hence we get such lines as,

"Went wyde into þis worlde wondres to wayte," (l. 4);

"Vndur a brod banke by a borne *brymme*," (l. 8);

"I sagh a tour-on a tofte treowliche *ytymbred*," (l. 14).

The scribe has made yet one more mistake; he sometimes separates the line into two half-lines, each alliterative in itself; as,

"In abite as an hermyte, vn-worthy of werkes," (l. 3).

"For to seche seynt Iame & rerykes" at rome, (l. 47).

¹ Of course, *some* lines of this form are genuine; and notably l. 1, in which nearly *all* the MSS. of all types agree.

² *Sic*; an error for *relykes*.

Careful examination of the MS. shews, in fact, that it is best dismissed.

There are yet two more MSS., which though not *strictly* agreeing with those of the earliest type, are yet mere modifications of it; they are a little amplified, yet much less full than Text B. I also consider them here, because but little further use will be made of them.

IX. MS. Harl. 3954; date about 1420.¹ The "Piers Plowman" extends from fol. 92 to fol. 123 *b*. The MS. is on vellum; and the pages are of a peculiar shape, about 11 inches long by a little less than 6 inches wide; each page contains about 40 lines. It has some very peculiar spellings, as *quat* for *what*, and *xal* for *shall*, which are marks of an East-Midland dialect. At the beginning, it follows Type B, giving a long prologue which contains the "story of the rats," but it omits many passages which occur in such MSS., and, towards the end, approaches Type A. I do not consider it of much value, and believe it to be frequently corrupted. The concluding lines are noteworthy, and illustrate the above remark. They should be compared with the concluding lines in this volume.

Ben non rathere I-rauysched fro the ryth beleue
 þan arn þese grete clerkys þat know many bokys;
 Ben non sonere I-sauyd, non saddere of conceyens
 þan pore puple as plowmeñ, & pasturers of bestys,
 Sawerys & sowerys & sweche leude Iottys;
 For þei leuyn as þei be leryd, & oper-wyse nouth,
 Musyn in no matères but holdyn þe ryth be-leue.
 He þat redyth þis book & ryth haue it in mende,
 Preyit for pers þe plowmanis soule,
 With a pater-noster to þe paleys of heuene,
 With-outyn gret penans at hys partynge to comyn to blys.

Explicit tractus de perys plowman, q. herū² (?); Qui cum patre
 & spiritu sancto uiuit et regnat per omnia secula seculorum. Amen.

These lines are a sad jumble, and the "praying for pers þe plowmanis soule" is particularly out of place, as Piers is not the *author* of

¹ Numbered 9 in the "Parallel Extracts."

² i. e. "quoth herun," I suppose, intimating that Herun was the scribe's name.

the poem, but the *subject* of it ; and it is clear that the author had always in his mind the resemblance of his Piers Plowman to Christ. This is shewn, curiously enough, by the Latin colophon, where the *Qui* certainly refers to *perys plowman*, and as certainly means Christ himself and no other. This MS. may be now dismissed without more words.

X. MS. Digby 145 ; late 15th century, on paper.¹ This is but a poor copy, and is a mixture of texts. The early part of it is, like the last one, an amplification of Text A ; the latter part follows Text C. The junction is effected, as in MSS. III. and V., at the quotation *Brevis oracio penetrat celum* ; and it is worth noting how the preceding line has been altered about, shewing the scribe's difficulty. This line runs,

“ without penaunce at her partyng * into hye blisse,”

but is “cooked” in four ways. It has “&” prefixed to it in the margin ; it has “passyn” written over it at the mark * ; it is followed by “Amen” with a stroke through it ; and also by “P. III. de (?) dowell” partly erased, the *dowell* alone being distinctly legible. I have made no use of this MS. and do not think it worth much attention.

§ 5. DISCUSSION OF THE EXTENT OF THE EARLY MSS.

It will now be readily apparent what strong grounds we have for supposing that the early draught of the poem contained no more than *eleven* Passus. For of these 10 MSS., *none* go any further ;² although an attempt has been made in three of them, Nos. III., V., and X., to supplement them by help of MSS. of Type C ; which attempt, however, failed in two respects, viz. through the difficulty of reconciling the two ways of numbering the Passus, and the difficulty of making the story continuous, owing to the different ways in which the subject-matter is arranged in the two types. But one point of great importance must now be noticed. The whole poem is called “Piers Plowman” only by a certain latitude of phrase, and the Passus have been in this volume numbered from I. to XI. merely as a

¹ Numbered 16 in the “Parallel Extracts.”

² With one remarkable exception, discussed in § 7.

matter of convenience. Strictly speaking, this is *incorrect*. There are really *two* poems, each perfectly distinct from the other, with different titles, and separate prologues. The first has for its true title, "The Vision of William concerning Piers the Plowman;" the second is—"Vita de Do-wel, Do-bet, et Do-best."¹ Each poem is complete in itself, and the concluding passages of each are wrought with peculiar care with a view to giving them such completeness, by stating, at the end of each, the result which in each case the author wished to bring out strongly. The only connection between them is that the second is a sort of continuation of the first, and supposes that the dreamer, not being wholly satisfied with the first result of his inquiries, sets out once more to renew and extend them. It is a mark of the later forms of the poems that the distinction between them is less heeded, as though the author had accepted the necessity of their being written and considered as *one*. This is very clearly shewn by the titles of the different Passus in the A-type MSS. In none of them is there any title to the Prologue to the first poem, but the succeeding Passus are numbered from I. to VIII. in MSS. T, H, U, H₂, and D, except where a title is occasionally lost, or where (once only in H) it is miswritten. But the Prologue to "Dowel, &c." has the following titles:

Incipit hic dowel . dobet . and dobest V ;

Explicit hic visio willelmi de Petro de Plouzman : Eciam incipit vita de do-wel do-bet *et* do-best, *secundum* wyt *et* resoun T ;

Explicit hic visio willelmi de petro plowman, Et hic incipit dowel dobet *et* dobest *secundum* wit *et* resoun U ;

Explicit hic visio willelmi de petro the plouzman ; Eciam incipit uita de dowel and dobest, *secundum* wit *et* reson H₂ ;

Vita de Dowel Dobet and Dobest *secundum* wyt and resoun D.

The last two Passus are called *Passus primus* (and *secundus*) *de dowel, &c.*, in T and H₂, and the same in U, omitting the *&c.* In D the former of them has the very significant title, *Primus passus in secundo libro*.

Hence it appears that there is here no thought of reckoning in

¹ Or, in full, "Vita de dowel, dobet, et dobest, secundum wit et resoun." It is also called, "The Vision of the same concerning Dowel, Dobet, and Dobest."

the *Passus* of Dowel as being any part of Piers Plowman, as was afterwards done in MSS. of the later types, especially in the one printed by Mr Wright, where we find such titles as *Passus Decimus de Visione, et Secundus de Dowel*, and the like.¹ It follows that the numbering of the last three *Passus* in this volume as IX., X., and XI. is quite incorrect in theory, but of course the advantages of it in practice (especially in constructing a glossarial index) are so obvious as to outweigh all other considerations.

§ 6. Two points then are established: (1.) that our MSS. of this type have but eleven *Passus*, and (2.) that the first eight of these, with their prologue, belong to Piers Plowman, the last three to the *Vita de Dowel*. It should further be noted that the exact point of termination is clearly indicated by the Douce and Ashmolean MSS., and by MS. Harl. 3954, and there is every probability that the Vernon MS. terminated here also. But the Lincoln's Inn MS. and Harl. 875 do not go nearly so far, and it is a significant circumstance that they just stop short of the end of "Piers Plowman," properly so called. Considering this, and remembering how often MSS. have just their last leaf wanting, I think it exceedingly likely that they never contained the "*Vita de Dowel*" at any time; another slight indication of the real distinctness of the two poems.

§ 7. But there is one strange exception. Perhaps the reader may have noticed how careful I have been to say nothing as to where the University College MS. (U, No. IV.) terminates. This is because any previous mention of it would have tended greatly to confusion. If the reader will turn to the end of the "Critical Notes," he will see 18 lines printed *in extenso* which form the beginning of a "*Passus tercius de dowel*," and continue the poem *beyond* the last line of the other texts. These 18 lines are a puzzle; as far as I can ascertain, they are *unique*, and resemble nothing in *any other MS. whatsoever*.² They do not agree with either Text B or C. What then can be made of them? I can only offer the suggestion, either that they were added by some person not the author of the poem (though they are very

¹ Of course, this is yet one more proof that Type A is older than Type B.

² Should this statement be wrong, I should be much obliged by having a corresponding passage pointed out to me. The eleventh line seems to answer to the first line of *Passus Undecimus* in Text B; see Wright's edition, vol. i. p. 202.

much in his manner), who attempted a continuation of it; or else that the author himself began a continuation which he afterwards abandoned, betaking himself first to an expansion of the part already written, and afterwards adding thereto a continuation different to the one he at first contemplated. The latter supposition seems to me very probable; especially as there must have been a little more of this Passus, and yet not much more. The MS. has here lost two leaves, or four pages, so that the utmost that is lost is probably not more than 112 lines, as there are 28 lines to the page. Supposing we were to add 112 to 19, we should get 131 lines, a fair average length for a Passus, thus giving *three* Passus to "Dowel" instead of *two*. And some of these lines may have been used again.

§ 8. METHOD OF PRINTING THE TEXT.

This has been already in a great measure explained in describing the Vernon MS.; see § 4. I. The text is mainly from that MS., but has additional lines and emendations inserted between square brackets. The concluding portion of the last Passus is from MS. T; see § 4. III. On a careful consideration of Mr Wright's arguments for printing the poem in *short* or *half*-lines, I am not convinced by them. There is no MS. authority for any such practice, *all* early English alliterative poems (at any rate after the time of Edward II.) being written in long lines invariably. Certainly, the metre was imitated from the Anglo-Saxon poems of Beowulf and Cædmon, and *those* were written in short lines; but it is a question of chronology, and to recur to the Anglo-Saxon method is an anachronism. For the same reason, the arrangement of the lines in Layamon has little to do with it, as that belongs to the reign of Richard I. or John. The argument that the use of the dots in the middle of the lines by the scribes is a clear indication that each line was really made up of *two*, quite falls through on examination. For the scribes were very careless about the insertion of these dots, and MSS. of "Piers Plowman" in which they are preserved throughout are rare, but those in which they are wholly neglected very numerous. In the 10 MSS. above described, the metrical point is carefully preserved in *only one*, viz. the *Vernon*; and it is some proof of the value of MS. T that it is

often *preserved* throughout whole pages, though in other pages it does not appear. In none of the rest does it appear at all, save very rarely. The Latin verses which appear in the prologue of Text B are *not* in short rimed lines, but are *long* lines, or Leonine verses, i. e. hexameters and pentameters, and should be printed,

Sum rex, sum princeps, neutrum fortasse deinceps, &c.

But the discussion of which way is the more correct is not very material; the practical question is, which is the more convenient. Mr Wright did well in adopting the method that suited his purpose best, and for a like reason I have adopted the system of printing in long lines, viz. because it renders the poem uniform with the "Early English Alliterative Poems" and the "Morte Arthur." At the same time, I by all means advocate the retention of the metrical dot, as greatly helping the reader to perceive the rhythm; which was, after all, the real reason for its use.

The lines of each Passus are numbered separately; the great convenience of this will appear hereafter, when the different texts come to be compared. But I have not reckoned in the Latin quotations as counting for lines, except where they are designedly thrown into the shape of alliterative verses. For these quotations are sometimes written in the margin of a MS., or are merely indicated by their first few words, added at the beginning or ending of a line; and a modern poet would print them as foot-notes. If reference to them is to be made, they may be indicated by the number of the line preceding them. When they are not reckoned in, this is pointed out by their being "set back." For the punctuation of the text I am, of course, responsible.

§ 9. METHOD OF PRINTING THE FOOT-NOTES.

The MSS. T, H, and U have been collated throughout as far as they go. MS. D has been collated throughout the Prologue, Pass. I.—IV., and part of Pass. VI. and Pass. XI.; MS. H, from the beginning to Pass. II. l. 146 (with *occasional* references to it throughout the poem), and throughout Passus IX., X., and XI. The Ashmolean MS. furnished a couple of good readings in Pass. XI. The foot-notes will be very readily understood; they exhibit in

general the variations of the other MSS. from the text. Thus the foot-note at l. 20 of the Prologue—*and pleiden hem]* pleizede TUD. *hem ful]* but H.—simply shews the substitution in TUD of the *one* word *pleizede* for the *three* words of the text; and that, in H, the last part of the line is of the form “and pleiden but seldene,” though not perhaps with *exactly* that spelling. In quoting from TUD at once, I mean that the spelling of the MS. *first mentioned* (in this case MS. T) is given, and that U and D differ from it but very slightly. The real readings are—*pleizede* T; *pleiden* U; *pleyed* D. To have given *all* such variations of spelling would have been impossible, and would have caused more trouble and expense than printing all these texts at full length. But I have endeavoured to give *all useful* information by noting down the various spellings of unusual or noteworthy words, even when the differences are but slight; thus, at l. 40 will be found the various spellings of *eoden* = went; at l. 52 those of *lobres* = lubbers or loobies, though even here I did not consider it worth while to note that MS. U uses a *y* for an *i*, and spells the word *lobyes*. Again, a good deal of space has been saved by not noticing the use of *ac* for *but*, and *vice versa*; these words are used indiscriminately as equivalent ones in several of the MSS. A few other slight variations of a similar kind have been left unnoticed. Where a reading is obviously absurd, the mark (!) has been appended to it; and some few absurd readings in the Douce MS. have been passed over with the sole remark, “D is corrupt.” The expansions of contractions are generally marked by italics; but in a few common words this has not been done. The metrical dots are inserted in the lines quoted at length in the notes, for the reader’s convenience; they do not, in general, occur in the MSS. It will sometimes happen that the reader, if he tries (by help of the foot-notes) to reproduce the line as it stands in any given MS., as e. g. in MS. T, will find that he produces a line which is obviously absurd. But I cannot help that; the scribe of MS. T ought to have known better, but he did not. The object, throughout, has been to crowd into the foot-notes as much information as possible, so that the amount of *additional* information which might be gained from a perusal of the MSS. themselves should be the smallest possible, and that they may be found to

be well represented in print as far as need be. From a conviction that all such information, if not accurately rendered, is simply valueless, great care has been taken in revising the proof-sheets, which are, I hope, free from material faults.

§ 10. A FEW WORDS ON ALLITERATIVE VERSE.

I hope to give, in a later volume, a tolerably full account of alliterative verse. Meanwhile, I would refer the reader to my note on the metre of "Morte Arthure," prefixed to Mr Perry's edition of that poem, for a brief account of it. It is a metre in which the number of actual syllables is not much regarded, but where all depends on the occurrence of four (or sometimes five) strongly accented syllables in each line. Of these, two should be in the *second* section of the verse, and two (or three) in the *first*. The strongest accent should generally fall on the first strongly-accented syllable in the second section, and the initial letter of that syllable is called the *rime-letter*, and the strongly-accented syllables of the first section should begin with the same letter, or be *alliterated* with it. It is a metre peculiarly fitted for recitation, and addressed, almost more than any other, to the *ear*, and one the *swing* of which is very easily caught. Believing that a plain and easily-understood example of it in modern language is really a better guide to it than precise rules, I quote the following, pointed after the same manner as in "Piers Plowman."

"Lightly down-leaping · he loosens his helmet ;
 Lightly down-leaping · he lappeth the cool wave :
 He feels that his forces · wax faint, as he drinketh ;
 He slumbers and sleeps · as he sinks on the boulders.
 He rests on his rock-bed · naught recking, for ages ;
 His head, with his hoar locks · still heaves with its breathing.
 When flameth and flasheth · the flare of the lightning,
 When rustle the rain-drops · and rolleth the thunder,
 Lo ! Harold the hero · still handles his sword-hilt,
 Seeking to seize it · tho' sunk in his slumber."¹

Any one who can perceive the rhythm of these lines (and it is not

¹ See "Songs and Ballads of Uhland," by the Rev. W. W. Skeat, p. 304. I quote this literally *faute de mieux*, not knowing where else to find an example; and I quote

very easy to miss it), has a key to a right scansion of *Piers Plowman*; it being remembered that in this poem also, as in Chaucer, many final *e*'s, &c., must be pronounced *fully*; which a modern reader is very apt to overlook. The first line is, e. g.

In a somer sesun · whon softe was þe sonnè,
where *sonnè* is a dissyllable. Yet even if this be disregarded, and the language partly modernized, the first four lines of the poem remain very fair lines still, and have a distinct and obvious melody in them; as thus—

In a summer season · when soft was the sun,
I shop me into a shroud · a sheep¹ as I were,
In habit of an hermit · unholy of works,
Went I wide in this world · wonders to hear.

§ 11. DATE OF THE POEM.

We are indebted to Tyrwhitt for having pointed out that the "Southwestern wind on a Saturday at even" mentioned near the beginning of *Passus V.* refers to the storm of wind which occurred on Jan. 15, 1362, which day was a Saturday.² There may have been more than one Saturday marked by a furious tempest, but the remark is rendered almost certainly true by observing that other indications in the poem point nearly to the same date, especially the allusion to the treaty of Bretigny in 1360, and to Edward's wars in Normandy;³ as also the mention of the "pestilence," no doubt that of 1361.⁴ These things put together leave no doubt that Tyrwhitt is right, and as the "wind" is spoken of as being something very recent, the true

only these lines, because the preceding ones are, some of them, less regular. I believe that this rhythm, in the hands of a poet of true genius, might be found capable of great things, and far more worthy of cultivation than are "barbarous hexameters."

¹ Mr Morris explains "scheep" by *shepherd*; and "scheperde" is the reading of Text C.

² "A.D. M.CCC.LXII.—xv die Januarii, circa horam vesperearum, ventus vehemens notus *Australis Africus* tantâ rabie erupit, &c.;" quoted by Tyrwhitt (in a note to the Advertisement of his Glossary to Chaucer), from the Continuator of Adam Murimuth, p. 115; Cf. P. Pl., *Pass. V. l. 14.*

³ *Pass. III. 182*; see Fabyan's *Chronicles*, p. 470.

⁴ *Pass. V. 13.* There were *three* great pestilences, in 1348, 1361-2, and 1369; clearly, the *second* one is meant.

date of the poem is doubtless 1362. But *how much* was then written? Not all certainly, possibly only the Vision of Piers Plowman, i. e. only the first eight Passus. The first few lines of the Vita de Dowel seem to imply that there was a *short* interval between the two poems, i. e. if we take them literally, and I can see no reason why we should not. This would assign the early part of 1362 as the date of the former poem, and the end of the same year or the beginning of 1363 as the date of Dowel. In all probability, the expansion of the poem into the form it assumes in Text B was not immediately begun, and it would necessarily take some time and deliberation to render it nearly three times as long as at first, and to multiply the number of Latin quotations by *seven*. The latter fact, in particular, implies some considerable time spent in study. Now such a consideration as this seems to me altogether to remove a chronological difficulty which has hitherto been a puzzle. It is, that the mention of John Chichester as mayor of London¹ contradicts the date 1362, inasmuch as he was not mayor till the year 1369. But observe, that this mention of him does not occur in any MS. of the A-type, so that the contradiction ceases to exist if we suppose the later Passus of the *second* version of the poem not to have been composed till after 1370;² perhaps, indeed, not till 1375 or 1376, if we observe that

¹ Fabyan says John Chichester, goldsmith, was sheriff of London in 1358-9, and mayor in 1368-9.

² Our author seems to be a year wrong; he says,

“A thousand and thre hundred · twies thretty and ten.”

MS. Laud 581. Pass. XIII. (Text B.)

Nearly all other MSS. read “twies *twenty* and ten;” which is *not alliterative*. I do not see why Mr Wright is so dissatisfied with this date, and assumes Stowe to be wrong because, in his Survey of London, p. 159, he has the passage—“Moreover, in the 44. of Edward the third, John Chichester being maior of London, I read in the Visions of Pierce Plowman, a book so called, as followeth. There was a careful commune when no cart came to towne with baked bread from Stratford: tho gan beggers weepe, and workemen were agast, a little this will be thought long in the date of our Drite, in a drie Averell, a thousand and three hundred *twise thirtie and ten*, &c.” He thinks Stowe may have altered the date, because the “drye Aprill” must mean the drought of 1351 mentioned by Fabyan, and that Chichester may have been mayor more than once. But the same Fabyan gives a list of mayors, and makes Chichester mayor once only, in 1368-9. I think it more likely that there were two “dry Aprils.” Stowe does not stand alone in his reckoning. Bale gives the date 1369; so does Wood (Hist. and Antiq. Univ. Oxon. l. ii. p.

the language used in referring to this circumstance is such as we should use in speaking of a thing that happened five or six years ago rather than recently. To this supposition I can see no objection; and I therefore propose the theory that we should refer the first 8 Passus of Text A to the early part of 1362; the Vita de Dowel, in its short and original form, to the end of 1362 or the beginning of 1363; and the revision of the whole poem, and expansion of it into its second shape, to about 1376.¹ The *second* revision of it, and its alteration into the *third* form, may have been four or five years later still. It seems to be in the natural order of things that a poem, originally struck off in perhaps no long time, should afterwards have been elaborated with much care and diligence when its popularity was well established. That most of the additional matter in both the later forms of the poem was by Langland himself I have little doubt; his style is very peculiar, and many of the subsequently interpolated passages are the very best of the whole. It is easy to say that others may have added to it; but the question is, who *could* have done so? There were not two Langlands, surely; and though there are other (anonymous) alliterative poems of considerable merit, such as, for instance, "William of Palerne,"² I greatly doubt if they reach the high standard of poetical power which is conspicuous in Piers Plowman. Conspicuous, that is, after some study; for his phraseology is, at first, difficult to follow, and there are some words which are very unfamiliar to all but those who are fairly well versed in the language of the period; and hence it has come to pass, as it would seem, that though this poem has often been very highly praised—more praised, perhaps, than read—the author has still had but scanty justice done to him. At a first perusal, the poem, though often striking, seems

107); and so does Buchanan (De Scriptoribus Scotis. MS. Bibl. Univ. Edin.). Mr Wright's difficulty arose from supposing that the poem was written *all at once*; whereas Langland almost expressly states the contrary (Text B. xiii. 3).

¹ Tyrwhitt says, "Indeed, from the mention of the kitten in the tale of the Rattons, I should suspect that the author wrote at the *very end* of the reign of Edward III., when *Richard was become heir-apparent*;" Chaucer; Essay, &c., note 57. With this I entirely agree.

² Otherwise called, "William and the Werwolf," but it is only a translation of *Guillaume de Palerne*. The poem on the "Deposition of Richard II." (Wright's Political Poems, vol. i. p. 368) is the only one in Langland's style.

rather heavy, upon the whole, and somewhat wearisome; but when some insight is gained into it, it becomes more pleasing and attractive, and its *power* and *truth* become more apparent. The astonishing vigour and force of the language begins to dawn upon one, and a greater familiarity with it continually increases our admiration. Continual re-perusal of it proves a constant source of pleasure and of profit, and it is not too much to say that when we speak of the great poets of England, of Chaucer, Spenser, Shakespeare, and Milton, there are few who better deserve to be named together with these than one whose very name we scarcely know, the author of "The Vision of Piers Plowman"—WILLIAM LANGLAND.

§ 12. THE AUTHOR'S NAME AND LIFE.

I have just spoken of the author's name as being probably William Langland. That his surname was Langland, Langelande, Langlond, or Longland (it is spelt all ways) seems to be generally agreed. His Christian name has been given as John, Robert, and William. The first of these seems to have been a mere guess of Stowe's (*Ann.* p. 238), who speaks of John Malverne, Fellow of Oriol College, in Oxford, as having "made and finished his book, entitled, the Visions of Peers Plowman," in 1342; where, besides assigning an obviously wrong date, he seems to attribute the book to the wrong author. Bale has the following passage, containing all that is known of the author's life. "Robertus Langelande, sacerdos, ut apparet,¹ natus in comitatu Salopia, in villa vulgò dicta Mortymers Clibery, in terra lutea, octavo à Malvern's montibus milliario fuit. Num tamen eo in loco, incondito et ægresti, in bonis litteris ad maturam ætatem usque informatus fuit, certò adfirmare non possum. Ut neque, an Oxonij aut Cantabrigiæ illis insudaverit; quum apud eorum locorum magistros, studia præcipuè vigerent. Illud veruntamen liquidò constat, eum fuisse ex primis Joannis Wiclevi discipulis unum, atque in spiritus fervore, contra apertas papistarum blasphemias adversus Deum et ejus Christum, sub amcenis coloribus et typis edidisse in sermone Anglico pium opus, ac bonorum virorum lectione

¹ I do not think it at all clear that he was a priest; on the contrary, one would glean from the poem that he was a married man, and therefore *not* a priest.

dignum, quod vocabat *Visionem Petri Aratoris*, lib. 1. *In æstivo tempore cum sol caleret*.¹ Nihil aliud ab ipso editum novi. In hoc opere condito, præter similitudines varias et jucundas, prophetice plura prædixit,² quæ nostris diebus impleri vidimus. Complevit suum opus anno domini 1369, dum Joannes Cicestrius Londini prætor esset." Balei, Script. Illustr. majoris Britanniae. Cent. vi. p. 474. Basileæ, apud Oporinum, 1559.

Meagre, indeed, is this account, and obviously gleaned, for the most part, from the poem itself. The same information is repeated in a piece of writing inside the cover of Lord Ashburnham's MS. cxxx. "Robertus Langlande, natus in comitatu Salopie in villa Mortimers Clybery in the Clayland and within viij miles of Malvern hills, scripsit piers ploughman, li. 1. In somer season, &c." This is in the handwriting of John Bale, and is no new testimony. David Buchanan also calls him "Robertus Langland," but claims him as a Scotchman, and a Benedictine monk of Aberdeen, which is out of the question.³ For all this, I prefer to suppose that his name was really William. Bale's testimony only takes us back to the sixteenth century, but Sir F. Madden found a note in a hand of the fifteenth century in one of the Dublin MSS. to this effect,—"*Memorandum, quod Stacy de Rokayle, pater Willielmi de Langlond, qui Stacius fuit generosus, et morabatur in Schiptone under Whicwode,*⁴ *tenens domini le Spenser in comitatu Oxon., qui prædictus Willielmus fecit librum qui vocatur Perys Ploughman.*" Still more to the purpose are the numerous titles found in the MSS. themselves, where the name *Willielmus* or *Willielmus* occurs again and again,⁵ in MSS. of every class. Tyrwhitt notes this in the case of MS. Vesp. B xvi., and quotes the line (verse 5 of Pass. 2), "And sayde, *Wille*, slepest thou," &c., where other MSS. have "sone."⁶ But I would rely yet more on l. 118 of Pass. IX.,

"Oure *Wille* wolde I-witen · 3if wit coupe hym techen."

¹ A translation of l. 1 of the Prologue.

² He refers to the prophecy about the abbot of Abingdon. Text B. Passus X.

³ Wright's *Piers Plowman*, pref. p. ix.

⁴ Shipton-under-Wychwood, 4 miles N.N.E. of Burford, Oxon.

⁵ See three examples of it quoted in § 5, p. xxv.

⁶ See Pass. I. l. 5; cf. VIII. 43.

The phrase "oure Wille" is exactly the colloquial way of speaking of a friend or relation which may be heard any day in Shropshire still, as I can well testify, having been called "our Wat" many a time in former days; and it seems to me so utterly unlikely that a man would use a feigned name whilst he was speaking of himself in so familiar a manner. Hence the balance of evidence seems to me in favour of the name William Langland, and we may perhaps further accept the probability that he was born at Cleobury Mortimer, in Shropshire, whilst it is certain that he was familiar enough with Malvern hills, and that he composed the first part of his poem there.¹ He probably afterwards resided a time in London, as he states in the opening lines of Passus VI. (Text C), and was there perhaps "when Chichester was mayor." It is an open question whether he was a monk and unmarried, or whether his wife Kitte and his daughter Calote² were real personages. The latter supposition seems to me so very much the more natural that I do not see why it should not be adopted. I can see no reason why we should think that the author is always trying to deceive us about himself; and certainly, Langland is the last man one would suspect of not speaking everything straight out. The opening passage of Passus VI. (Text C)³ contains many hints which we need not suppose untrue. He has been supposed a monk because of his learning, but his own simple account seems only to mean that he was well educated, probably in a monastery.

"When i yong was, quod I · many 3er hennes,
 Mi fader and my frendes · founden me to scole
 Til i wiste withturli · what holi writ bi-menede
 And what is best for þe bodi · as þe bok telleþ,"⁴ &c.

In the same passage he calls himself a *clerk*, though he has only just mentioned Kitte his wife, so that *clerk* here means no more than a scholar. In another passage he seems to speak of himself as being 45 years old,

"I have folwed thee, in feith !

This fyve and fourty wynter," (ed. Wright, p. 228).

¹ Prol. l. 8; Passus VIII. 130.

² Kitte is mentioned twice at least; see Wright's ed. p. 395 and p. 514.

³ Quoted in Wright's ed. vol. ii. p. 514.

⁴ Text C; Passus VI. 35.

but the requirements of alliteration are such that no stress can be laid upon this. If true, it would go far to shew that some time probably elapsed before he shaped Text A into Text B. It is in itself quite probable; for, if he wrote the "story of the rattons" in 1376¹ (which seems extremely probable from the very significant quotation "*Ve terre ubi puer rex est*"), and was then forty-five years old, the date of his birth would be 1331, and he would have been 31 years old when first undertaking his poem, a by no means unlikely age. The poem on the "Deposition of Richard II." was written, of course, in 1399, when he would be 68 according to this theory, if still alive. This poem, in the only MS. in which it occurs, follows "Piers Plowman," and is written as a sort of continuation of it. Its author must have been extremely familiar with the "Vision," as he has many half-lines in common with it, and at least one line is quoted from it without alteration, viz.

"Tho ben men of this molde · that most harm worchen."

(Wright, *Pol. Poems*, i. 408.)²

And there are many others where the alteration is very slight, as in

"Trouthe hathe determyned · the tente to the ende" (*id.* p. 385).³

To point out all the many points of resemblance between these poems would take up too much space, but we may safely conclude either that the later one was written by some one exceeding familiar with the "Vision" from constant perusal of it, or else by Langland himself at an advanced age. That it was written by an old man seems to be hinted at plainly enough in the lines,

"For it fallith as well · to ffodis [*lads*] of xxiiij ȝeris,
Or yonge men of yistirday · to ȝeue good redis,
As becometh a how · to hoppe in a cage!"

(*Pol. Poems*, i. 405.)

And even were Langland as old as 68 years, this is not equal to the feat performed by Gower, who finished his "Confessio Amantis" in 1393, when he seems to have been upwards of 70, and who had written French ballads in 1350, full 43 years before.⁴ Nor does it

¹ The Black Prince died in June, 1376, when Richard became heir-apparent.

² See *Passus* III. l. 71.

³ See *Passus* I. 95.

⁴ Warton, *Hist. Eng. Poetry*, ii. 338.

appear that Chaucer even *began* his Canterbury Tales till he was upwards of 60. It is worth noting that the poem now under consideration terminates abruptly, either because (as Mr Wright suggests) the scribe did not partake in the political sentiments of the author, as seems indicated by a marginal note, or because he discovered that it did not form a part of Piers Ploughman. It should be observed, however, that its Passus are numbered from *one* to *four*, so that the latter supposition is hardly tenable, and we are quite as much at liberty to suppose that it was never finished. Lastly, if Langland was really the author of this poem, his death probably took place in the very beginning of the reign of Henry IV.

Scanty indeed are these notes of his life ; but the loss of information about him is, after all, of little moment. His poem is a true *autobiography* in the highest sense of the word. It abounds with his opinions, political and religious, from end to end, all expressed in the most decided language and evidently the result of much thought. The allusions to his poverty and the care taken with his education are certainly true ; and while he satirizes the friars, he seems not much more friendly to the monks. On two points he is especially clear, viz. on the duty of every man to use his own common sense, and on the simplicity which should characterize a plain Christian man's religion. Better, he says, to do well than to have a whole sackful of pardons, which are but unsafe things to trust to. The law of Love is, with him, the one thing most worthy, the only thing in theology worth knowing. But for the Love which theology enjoins, the study of it would be worthless indeed. He shews himself to us as a man of simple, noble, and pure faith, strong in saving common sense, full of love for his fellows, the friend of the poor, the adviser of the rich, with strong views on the duties of a king towards his subjects, together with a feeling of deep reverence for the kingly character, fearless, unprejudiced, and ever willing to be taught. He does not write to please, but to express earnest and deep convictions, and from a love of contemplating the great problem of life ; and there is much that may teach a reader to be earnest, pure, loving, and simple-minded, much that may profit all such as care to be instructed in such things. One point especially deserves attention, the purity

of his writings, the great freedom they exhibit from all that is of a prurient tendency. Sometimes, indeed, he speaks out in plain terms, once or twice, but not often, in words that to us are coarse; but it is invariably in a tone of reproof or indignation. In his character of the glutton, he does not scruple to excite our disgust and loathing, but it is in order to shew how debasing and detestable a thing gluttony really is. This passage and one other near the end of the poem are the only ones which Dr Whitaker, who was somewhat scrupulous, thought it at all necessary to omit; and I think that the way in which the poet so frequently insists on the sanctity of the marriage-tie, and on the evil of ill-advised marriages, is greatly against the supposition that he was himself unmarried. To sum up all, his life and thoughts can be easily learnt from his poem, and they seem well worth the learning.

§ 13. ARGUMENT OF THE POEM. (TEXT A.)

The poem is distinctly divisible into two parts, the "Vision of Piers Plowman," and "Vita de Dowel." Of these, the first is again divisible into two distinct visions, which may be called: (1.) The Vision of the field full of folk, of Holy Church, and of Lady Meed, occupying the Prologue and Passus I.—IV.; and (2.) The Vision of the Deadly Sins and of "Pers the Ploughmon,"¹ occupying Passus V.—VIII. The remaining Passus (IX.—XI.) form the Prologue and Passus of the "Vita de Dowel."

I. VISION OF THE FIELD FULL OF FOLK, OF HOLY CHURCH, AND OF LADY MEED. In the PROLOGUE, the author describes how, weary of wandering, he sits down to rest upon the Malvern Hills, and there falls asleep and dreams. In his vision, the world and its people are represented to him by a field full of folk, busily engaged in their avocations. The field was situate between the tower of Truth, who is God the Father, and the dungeon which is the abode of the evil spirits. In it there were ploughmen and spendthrifts, hermits, minstrels, beggars, pilgrims, friars, a pardoner with bulls, law-sergeants, bishops, and all kinds of craftsmen.

Passus I. Presently, he sees a lovely lady, of whom he asks the

¹ So spelt in MS. V.

meaning of the tower. She tells him it is the abode of the Creator, who provides men with the necessities of life. The dungeon is the castle of Care, where lives the Father of Falseness. He next asks her name, and she says she is Holy Church, and instructs him how great a treasure Truth is, how Lucifer fell through Pride, and that the way to heaven lies through Love.

Passus II. He asks how he may know Falsehood. She bids him turn and see Falsehood and Flattery. Looking aside he sees, not them alone, but a woman in glorious apparel. He is told she is the Lady Meed (i.e. Bribery) who is going to be married to Falsehood on the morrow. Holy Church then leaves him. The wedding is prepared, and Simony and Civil read a deed respecting the property with which Falsehood and Meed are to be endowed. Theology objects to the marriage, and disputes its legality; whereupon it is agreed that all must go to Westminster to have the question decided. Thus all come to the King's court, who vows that he will punish Falsehood if he can catch him. On hearing this, Falsehood flees to the friars, who pity him and house him for their own purposes.

Passus III. Lady Meed is arrested and brought before the king. A justice assures her all will go well. To seem righteous, she confesses and is shriven, offering to glaze a church-window by way of amendment; and, immediately afterwards, advises mayors and judges to take bribes. The king proposes she shall marry Conscience, and she is willing to do so; but Conscience refuses, and exposes her faults. She attempts to retaliate and to justify herself; but Conscience refutes her arguments, quotes the example of Saul to shew the evil of covetousness, and declares that Reason will one day reign upon earth, and punish all wrongdoers.

Pass. IV. Acting upon this hint, the king orders Reason to be sent for; who comes, accompanied by Wit and Wisdom. At this moment, Peace enters, with a complaint against Wrong. Wrong, knowing the complaint is true, gets Wisdom and Wit on his side by Meed's help, and offers to buy Peace off with a present. Reason, however, is firm and will shew no pity, but advises the-king to act with strict justice. The king is convinced, and prays Reason to remain with him for ever after.

II. THE VISION OF THE DEADLY SINS, AND OF PERS THE PLOUGHMON. *Pass. V.* The king goes to church, and afterwards to meat, and at this point of the vision the dreamer awakes. But it is not for long; he soon falls asleep again, and has a second vision, in which he again sees the field full of folk, and Conscience preaching to the assembled people, reminding them that the late storm and pestilence were judgments of God. Repentance seconds the efforts of Conscience, and many begin to repent. Of these the first is Pride, who makes a vow of humility. The second is Luxury, who vows to drink only water. The third is Envy, who is described with much particularity, and who confesses his evil thoughts and his attempts to harm his neighbours.¹ The fourth, Avarice, who confesses how he lied and cheated, and taught his wife to cheat. The fifth, Gluttony, who (on his way to church) is tempted into a beerhouse, of the interior of which the author gives a life-like and perfect picture. He too repents, though not till he has first become completely drunk and afterwards felt the ill effects of drinking. Lastly, Sloth declares his resolution to amend and to make all due restitution. Robert the robber is also introduced, praying earnestly for forgiveness.

Pass. VI. All the penitents set out in search of Truth, but no one knows the way. Soon they meet with a palmer, who has met with many saints, but never with one named *Truth*. At this juncture Piers the Ploughman "puts forth his head," declaring that he knows Truth well, and will tell them the way, which he then describes.

Pass. VII. The pilgrims think the way long, and want a guide. Piers says he will come himself and shew them, when he has ploughed his half-acre. Meanwhile, he gives good advice to the rich ladies and to the knight. Before starting, Piers makes his will, and then sets all who come to him to hard work. Many shirk their work, but are reduced to subordination by the sharp treatment of Hunger. Next follow most curious and valuable passages respecting the diet of the poor, striking for higher wages, and the discontent caused by prosperity.

Pass. VIII. At this time, Truth (i. e. God the Father) sends

¹ The character of Wrath is strangely omitted. Perceiving his mistake, the author, in Text B (his second edition), elaborated this character with much care.

Piers a bull of pardon, especially intended for kings, bishops, honest tradesmen, and the labouring poor, and (in the least degree of all) for even the lawyers. A priest disputes the validity of this pardon, and wants to read it. The dispute becomes so violent between this priest and Piers that the dreamer awakes, and the poem of Piers Ploughman (properly so called) ends with a fine peroration on the small value of popes' pardons, and the superiority of a righteous life over mere trust in indulgences.

III. VITA DE DOWEL, DOBET, AND DOBEST. *Pass. IX.* In introducing a new poem, the Vita de Do-wel, the author begins by describing a dialogue that passed between himself and two Minorite friars upon the doctrine of free-will. After this, he describes himself as again falling asleep, and perceiving a man named Thought. He asks Thought where Do-wel, Do-bet, and Do-best live, and Thought gives him some account of these, but says that the best person to give him further information is Wit. Soon after this, the dreamer (William) and Thought meet with Wit.

Pass. X. Wit tells William that Do-wel dwells in a castle called *Caro*, wherein also is enclosed the lady *Anima*, and they are guarded by constable In-wit and his five sons. Do-wel, he tells him further, consists in fearing God; Do-bet, in suffering patiently; and Do-best, in humility. Then follow very interesting discussions upon the good there is in well-assorted and lawful wedlock, and the evil there is in marriages that are ill-advised or mercenary, and in adulterous connections.

Pass. XI. The dreamer applies to yet one more adviser, viz. Dame Study, the wife of Wit. She inveighs with great justice and force against the way in which shallow would-be theologians cavil about the mysterious things of God, and unworthily amuse themselves with vain quibbles. At last, she commends the dreamer to Clergy and Scripture, from whom he may hope to learn yet more. Accordingly, he seeks these, and is favourably received. Clergy explains that Do-wel is nearly coincident with *Vita Activa* (the Active Life), that Do-bet consists in visiting the sick and those in prison, and that Do-best is—to relieve the poor by means of such vast wealth as was possessed by ecclesiastics for that purpose. But the

ecclesiastics were far from doing their duty, and seemed to lie under the ban which declares the impossibility for rich men to enter heaven. Upon this, a dispute arises between Clergy and William, which gives William the opportunity of declaring the insufficiency of mere wisdom to obtain admittance into heaven, and the greater likelihood which honest but ignorant poor men have of attaining to the life eternal ;

“Souteris and seweris · such lewde iottis
Percen wip a *pater noster* · þe paleis of heuene,
Wipoute penaunce, at here partyng · into heiȝe blisse !”

THE VISION OF WILLIAM CONCERNING

"PERS THE PLOUHMON."

[Prologus.]

IN A somer sesun · whon softe was þe sonne,
 I schop me-in-to a schroud · A scheep as I were ;
 In Habite of an Hermite · vn-holy of werkes,
 Wende I wydene in þis world · wondres to here. 4
 Bote in a Mayes Morwnyng · on Maluerne hilles
 Me bi-fel a ferly · A Feyrie me pouhte ;
 I was weori of wandringe · and wente me to reste
 Vndur a brod banke · bi a Bourne syde,
 And as I lay and leonede · and lokede on þe watres,
 I slumberde in A slepyng · hit sownede so murie.
 ¶ Þenne gon I Meeten · A Meruelous sweuene,
 þat I was in A Wildernesse · wuste I neuer where, 12
 And as I beo-heold in-to þe Est · an-heiȝ to þe sonne,
 I sauh a Tour on A Toft · [trizely] I-maket ;
 A Deop Dale bi-neoȝe · A dungun þer-Inne,
 With deop dich and derk · and dredful of siht. 16

[f. 394, b. col. 2.] ✓
 One summer
 season, clothed as
 a hermit, I went
 abroad in the
 world to hear
 wonders.

On Malvern hills,
 a strange thing
 befel me. Being
 tired of wander-
 ing, I rested me
 by a bourne's
 side, where I
 soon fell asleep.

Then dreamt I a
 wondrous dream,
 that I was in a
 strange wilder-
 ness, and saw on
 the east side of it
 a tower on a toft,
 and beneath it a
 deep dale with a
 dungeon.

Prologus ; not in any of the MSS.

1. *whon softe was þe sonne*] as y
 south wente U.

2. *into*] vndur H; in U; to D. A
scheep, &c.] as I a shep were TH
 UH₂D.

3. *of*] as TUH₂D.

4. *Wende I wydene*] Wente wyde
 TH₂D; I wente wide UH.

6. *A Feyrie*] of fairie THUH₂D.

7. *of wandring and*] of-wandrit &
 T; forwandred H₂; forwandryd y U;
 for wandryng & D.

9. *leonede*] lened me U.

10. *sownede*] swizede T; swyed
 H₂; schewed D. *hit sownede*] I swe-
 uenyd U.

12. *wuste I*] y wyste UH.

13. *And*] Ac TD; H omits; But
 U. *an heiȝ*] up U.

14. [*trizely* T; triely U; tryelyche
 H₂] wonderliche VH; trewliche D.
imaket] a-tired U.

16. *dich*] dikes T; diches UH₂.
and dredful, &c.] þat dredeful was of
 syghte H.

There was also a
fair field, full of
all manner of
folk.

¶ A Feir feld ful of folk · fond I þer bi-twene,
Of alle maner of men · þe mene and þe riche,
Worthinge and wondringe · as þe world askeþ.

Some of them
ploughed, sowed,
and worked hard;

Summe putten hem to þe plouz · and pleiden hem ful
seldene, 20

In Eringe and in Sowynge · swonken ful harde,
þat monie of þeos wasturs · In Glotonye distruen.

but some were
clad in gay
apparel.

¶ And summe putten hem to pruide · apparaylden hem
þer-after,

In Cuntinaunce of cloþinge · queinteliche de-Gyset ; 24

Others prayed,
and led an
austere life, like
anchorites.

To preýere and to penaunce · putten heom monye,

For loue of vr lord · liueden ful harde,

In Hope for to haue · Heuene-riche blisse ;

As Ancres and Hermytes · þat holdeþ hem in heore

Celles, 28

Coueyte not in Cuntre · to carien a-boute,

For non likerous lyflode · heore licam to plesse.

Some chose
merchandise,
whilset some were
minstreis.

¶ And summe chosen Chaffare · to cheeuen þe better,

As hit semeþ to vre siht · þat suche men scholden ; 32

And summe Murþes to maken · as Munstrals cunne,

[And gete gold wiþ here gle · giltles, I trowe.]

Some were jesters
and slanderers,
against whom
St Paul preaches.

¶ Bote Iapers and Iangelers · Iudas Children,

Founden hem Fantasyes · and fooles hem maaden, 36

And habbeþ wit at heor wille · to worchen ȝif hem luste.

17. *fond I*] I fonde H.

19. H. *omits* this line. *wondringe*] wandringe TUDH₂. *as*] so D.

20. *and pleiden hem*] pleizede TUD. *hem ful*] but H.

21. *eringe*] settyng TH₂D; seed tyme U. *harde*] sore HH₂.

22. *þat monie of*] whom that T; And wonnen þat U; whanne þat D. *In*] wiþ TUDH₂.

24. *cuntinaunce*] quoyntyse H. *queinteliche degyset*] comen disgisid TUD₂D; þei conen hem disgyse H.

25. *To*] In THD. *preýere*] preýers HTUD. *to*] HD om.

26. *ful harde*] wel streite TD; ful strayte HUH₂.

29. *carien*] cairien T; cayren H₂.

30. *non*] no THU. *licam*] lykames U; lyke hem (!) D.

31. *Chaffare*] to chaffare TUD. *to cheeuen*] þei cheuide TU; to preue H; þey cheuen D.

32. *hit semeþ to*] es seen in U. *suche men*] þei so H. *scholden*] þriuen TH₂U; þryueth D.

34. *From T: also in* HUH₂D. *giltles*] synles HUD; synfullyche H₂.

35. *Iudas*] Iudases U.

36. *Founden*] þa faynen H; Gon fynden U; fynden H₂. *maaden*] maken HUTD.

37. *ȝif hem luste*] ȝif þei wolde H; what hem liketh U.

þat Poul precheþ of hem · I dar not preouen heere ;

Qui loquitur turpiloquium · Hee is Luciferes hyne.

Bidders and Beggars · faste a-boute eoden, 40 [f. 395 a. col. 1.]
Til heor Bagges *and* heore Balies · weren [bratful]

I-crommet ;

Feyneden hem for heore foode · fouzten atte alle ;

In Glotonye, God wot · gon heo to Bedde,

And ryseth vp wiþ ribaudye · þis Roberdes knaues ; 44

Sleep and Sleuþe · suweþ hem euere.

¶ Pilgrimes and Palmers · Plihten hem to-gederes

For to seche seint Ieme · and seintes at Roome ;

Wenten forþ in heore wey · *with* mony wyse tales, 48

And hedden leue to lyȝen · al heore lyf [aftir].

[Ermytes on an hep · wiþ hokide stauas,

Wenten to Walsyngham · & here wenchis aftir ;]

¶ Grete lobres *and* longe · þat loþ weore to swynke 52

Cloþeden hem in Copes · to beo knowen for breþeren ;

And summe schopen [hem] to hermytes · heore ese to

haue.

I Font þere Freres · all þe Foure Ordres,

Prechinge þe peple · for profyt of heore wombes, 56

Glosynge þe Gospel · as hem good likeþ,

[f. 395 a. col. 1.]
There were
beggars, too,
dissembling
knaves, who lived
in gluttony, sleep,
and sloth.

Pilgrims and
palmeres were
there, who went
to Rome, and
had leave to lie
ever after.

Hermits, too,
went to Walsing-
ham, and their
wenches with
them; great long
lubbards were
they, and loath to
work.

I found friars
there, of all four
orders, glosing
the Gospel,

38. *dar*] wol U. *preouen*] proue
it TH₂; sey H; proue yt D.

39. *Qui, &c.*] *Qui turpe loquitur*
D. *Hee is*] is HUH₂D; his T.

40. *Bidders and beggars*] beggeris
and bydderes U. *eoden*] ȝede TH₂;
ȝeden H; ȝedyn U.

41. *bagges—Balies*] bely & here
bagge TH₂D; belyes and here bagges
U. [*bratful* T; bretful H₂; bredful
UD] faste VH.

42. *Feyneden hem*] Flite þanne T;
þei fliten U; Fayteden H; Faytours
H₂; Flytteden & D. *atte alle*] at þe
ale TD; at þe nale UH; at nale H₂.

44. *þis*] as TUD; tho H₂.

46. *Plihten*] pyghten H.

48. *wyse*] vayn H.

49. [*aftir* THUH₂D] tyme V.

50, 51. *From* T; *also in* UH₂D;

not in VH.

52. *lobres*] lobies TUH₂D; loburs

H. *þat loþ neore*] loth for U.

53. *for breþeren*] from opere TU
H₂D.

54. *om. the whole line* U. *And
summe*] TH₂D om.; summe H. [*hem*
THD.] V omits.

OBS. *After l. 54 the two following
lines occur, in H₂ only;*

Who-so ȝeueth for godes loue · wyl
nat ȝeue his þankis

But þere his mede may be most · and
most merytore.

55. *Fbnt*] fond TUH₂H; But I
fonde D.

56. *heore wombes*] þe wombe TH₂.

57. *Glosynge*] gloside TUH₂; gloseth
D. *good*] silf H. *likeþ*] likide TUH₂.

covetous cheats,
whose traffic had
much to do with
money.

For Couetyse of Copes · Construeþ hit ille ;
For monye of þis Maistres · mowen clopen hem at lyking,
For Moneye and heore Marchaundie · meeten ofte
to-gedere. 60.

For since charity
has taken to
trading, many
strange things
have happened.

Seppe charite hap be chapmon · [and] cheef to schriuen
lordes,

Mony ferlyes han bi-falle · in a fewe ȝeres.
But holychirche bi-ginne · holde bet to-gedere,
þe moste Mischief on molde · mountep vp faste. 64

There preached a
pardonor, and
shewed a bull,
saying he could
assoll everyone.

¶ þer prechede a pardonor · as he a prest were,
And brouȝt vp a Bulle · with Bisschopes seles,
And seide þat him-self mihte · a-soylen hem alle
Of Falsnesse and Fastinge · and of vouwes I-broken. 68
þe lewede Men likede him wel · and leueþ his speche,

Men came and
kissed it; and he
blinded their eyes
with it, and got
rings and
brooches.

And comen vp knelynge · and cusseden his Bulle ;
He bonchede hem with his Breuet · and blered heore
eizen,

And rauhte with his Ragemon · Ringes and Broches. 72
þus ȝe ȝineþ oure gold · Glotonye to helpen,
And leueþ hit to losels · þat lecherie haunten.

Were the bishop
worth his ears,
this would not be
suffered.

Weore þe Bisschop I-blesset · and worþ boþe his Eres,
Heo scholde not beo so hardi · to deceyue so þe peple.
Saue hit nis not bi þe Bisschop · þat þe Boye precheþ ;

58. *ille*] ful yuel H; as þei wolde
TUH₂; at wille D.

59. *clopen—lyking*] be clothed the
better H.

60. *For moneye*] For here monye
TUH₂D. *oft*] THUH₂D omit.

61. *charite—chapmon*] freeris han
ben chapmen H. [*and* THUH₂D] V
omits.

62. *bifalle*] fallen TUD; falle ryȝt
H₂.

63. *biginne*] and þei T; and he U
H₂D. *holde—togedere*] þe better to
holde togedre H; holde togidre U.

64. *mountep, &c.*] is mountyng up
faste T; is mowntyng vp wel faste H.
H₂D.

65. *as—were*] a prest as he were U;
a prest as it were H.

66. *vp*] forth THUH₂.

69. *likede*] leuide T; leued HD;
lyueden U. *him*] DH om. *wel*] U om.
leueþ] likide TU; lykeden H; liked
D; leued H₂.

70. *and cusseden*] to kissen TU
H₂D.

71. *bonchede*] bunchip T; bunched
H₂; blessid UH; bonches D.

72. *And rauhte*] Raughte hym U.
Ringes and broches] broches and
rynges UD.

73. *þus—gold*] þus þei ȝouen here
geld TD; þus ȝe ȝyuen ȝoure goodus
H. *Glottonye*] glotonis THUH₂D.

76. *Heo—hardi*] His sel shulde not
be sent TUH₂D. *to deceyue so*] to
bigyle so H; TUH₂D omit so.

77. *Saue—bi*] It is not al be TH;

Bote þe Parisch prest and he de-parte þe seluer, 78
 þat haue schulde þe pore parisschens · ȝif þat heo ne
 weore.

¶ Persones and parisch prestes · playnep to heore Bis- Parish-priests
 schops, 80 complain that
 þat heore Parisch hap ben pore · seþþe þe Pestilence their parishes
 [tyme], are poor now
 since the pesti-
 lence, and so they
 go to London.

And askeþ leue and lycence · at londun to dwelle,
 To singe þer for Simonye · for seluer is swete.

þ Er houep an Hundret · In Houues of selk, 84 There were a
 Seriauns hit semeþ · to seruen atte Barre ; hundred sergeants
 in silk hoods,
 Pleden for pons · and poundes þe lawe, law-pleaders, who
 never spoke till
 they saw their
 money.
 Not for loue of vr lord · vnloseþ heore lippes ones.
 þow mihtest beten meten þe Myst · on Maluerne hulles,
 þen geten a Mom of heore Mouþ · til moneye weore
 schewed. 89

¶ I sauh þer Bisschops Bolde · and Bachilers of diuyn I saw there
 Bi-coome Clerkes of A-Counte · þe kyng for to seruen ; bishops who
 became clerks of
 account, and
 archdeacons who
 left the feeding of
 the poor to be
 clerks of the
 king's bench.
 Erchedekenes and Deknes · þat Dignite hauen, 92
 To preche þe peple · and pore men to feede,
 Beon lopen to londun · bi leue of heore Bisschopes,
 To ben Clerkes of þe kynges Benche · þe Cuntre to
 schende.

y trowe it is nouȝt for U ; It is nouȝt
 be H₂ ; He is nouȝt al by D. þe Boye]
 þey boþe D.

78. *he*] þe pardonere THUH₂D.
departe] parte THU ; departid H₂ ;
 parteth D.

79. *haue—parisschens*] þe pore peple
 of þe parissch schulde haue TH₂D ; þe
 poore of þe parysche schuld haue H ;
 þe pore peple schuld haue U.

80. *parisch prestes*] prouenders H.
playnep] playned H ; pleynde hem
 TD ; playnen hem U. *Bisschops*]
 bisshop TU.

81. *Parisch*] parischens HU. *hap
 ben*] was T ; ben U ; were H₂D. [*tyme*
 THUH₂D] V omits.

82. *And—lycence*] To haue a
 licence & leue TUH₂. *askep*] han H.

D omits this line.

84. *houep*] houide THUH₂D.

85. *hit semeþ*] it semide THH₂ ;
 þei semeden U ; it semedyn D. to
seruen atte] þat seruide at þe T ;
 pletiden at þe U.

86. *Pleden—poundes*] Pleten for
 penis & poynteþ T ; For penyes & for
 powndis pladden H ; þei pletide for
 pens and poundide U ; plededen for
 pens & poundes D.

87. *vnloseþ—ones*] openyd his
 lippes U ; not open her lyppus oonus
 H.

89. *weore*] be TH₂UD.

90. *Bisschops*] erchebisschopes U.

92. *Erchedekenes*] I saw þere
 erchedeknes U. *Deknes*] denis THUD ;
 dekenes H₂.

I saw too barons,
burgesses, bond-
men,

bakers, butchers,
brewsters, and
others; and
ditchers who lead
ill lives, and sing
idle songs.

Cooks were cry-
ing "hot pies,"
and taverners
were praising
their wine.

¶ Barouns and Burgeis · and Bonde-men also 96
I sau3 in þat Semble · as 3e schul heren her-aftur.

¶ Bakers, Bochers · and Breusters monye,
[Wollene websteris · and weueris of lynen,
Taillours, tanneris · & tokkeris bope,] 100
Masons, Minours · and mony oþer craftes,
Dykers, and Deluers · þat don heore dedes ille,
And driueþ forþ þe longe day · with "deu vous saue,
dam Emme!" 103

¶ Cookes and heore knaues · Cryen "hote pies, hote!
Goode gees and grys · Gowe dyne, [Gowe]!"
Tauerners to hem · tolde þe same tale
Wiþ good wyn of Gaskoyne · And wyn of Oseye,
Of Ruyn a[n]d of Rochel · þe Rost to defye. 108
[Al þis I sau3 slepynge · & seue sipes more.]

96. *and Burgeis*] TU omit and.
Bondemen] bondage TH₂; bondeage
D; bondages U.

97. *semble*] semele T. *heren her-*
aftur] heer aftir TU; seen aftur H;
here after D.

98. *Bakers*] Baxteris & T; bakeris
and HH₂U; Baksteris & D.

99, 100. *From* T; *also in* UH₂D.
[*tanneris & tokkeris*] toucheris and
tolleris U; towkers and tollers H₂; &
souters and tokkeres D.

102. *heore dedes*] here dede T.
here wer3 U. *ille*] yuol H.

103. *vous*] THU om. *with—saue*
dieu gard D.

105. [*Gowe* THUH₂; V *has* Gouwe]

106. *to hem*] tollid hem U. *Tolde—*
tale] and tolde hem þe same U; tolde
þe same TD; tolde hem the same H₂.

107. Wiþ wyn of osay & wyn of
gascoyne TH₂D (*but D reads* Asay);
wiþ white wyn of oseye · and gas-
coyne U.

108. *Ruyn*] þe ryn THDUH₂.

Rochel] þe rochel THUH₂.

109. *From* T. *Also in* UD and H₂.

PASSUS I.

[*Primus passus de visione.*]

What þis Mountein be-Meneþ · and þis derke Dale, I now tell the
 And þis feire feld, ful of folk · feire I schal ow meaning of the
 schewe. mountain, the
 dale, and the
 field.

A louely ladi on leor · In linnene I-cloþed, A lovely lady
 Com a-down from þe [clyf] · and clepte me feire, 4 came down from
 that cliff, and
 bade me look at
 the people;

And seide, “sone! slepest þou? · Sixt þou þis peple
 Al hou bisy þei ben · A-boute þe Mase?
 þe moste parti of þe peple · þat passeþ nou on eorþe, most of whom
 seek only worship
 in this world (here
 imaged by a
 field).

Hauen heo worschupe in þis world · kepe þei no betere; 9
 Of oper heuene þen heer · [holde] þei no tale.”

¶ Ich was a-ferd of hire Face · þauh heo feir weore, I was afraid, and
 asked what it all
 meant.

And seide, “Merci, Ma dame · What is þis to mene?”
 ¶ “þis Tour and þis Toft,” quod heo · “treuþe is per-
 Inne, 12
 “In the tower,”
 she said, “is
 Truth, i. e. God
 the Creator,

And wolde þat 3e wrou3ten · as his word techen;
 For he is Fader of Fei · þat formed ow alle [f. 396 a. col. 2.]
 Boþe with Fel and with Face · and 3af ow fyue wittes,
 Forte worschupen him [þerwith] · while 3e boþ heere.

Primus, &c.] found in TUD.

1. *bemeneþ*] menip TD; may mene
 U. þis darke] þis deope H; ek þe
 derke TD.

2. *feire feld*] THUH₂D omit feire;
 but see *prol.* l. 17.

3. *on leor*] of lire THUD; of lore
 H₂. *I-cloþed*] was clothid U.

4. *[clyf]* so in UDH₂; V and H
 have loft; T reads fro þat klp. *clepte*]
 clepid H; callide TUH₂D.

5. *slepest þou*] slepistow U. *sixt*]
 seest T; seest HUD.

7. *nou on*] on þis TH₂; vpon HU;

here on D.

8. *in þis*] of þis HD; of þe U.

9. *[holde]* so in TUDH₂; 3eueþ
 V; 3yue H.

11. *is þis to mene*] may þis by-
 meene HU.

12. *and þis*] of þe T; on þe HDH₂;
 in þe U.

13. *And*] he H; þat U; D om.

14. *Fei*] feip THUD. *ow*] 3ow
 TUH₂D; 3ou H.

16. *Forte*] For to THH₂DU. [*þer-
 wip*] V omits this word; but it occurs
 in THUH₂; D has with.

who gives men
wool and linen
sufficient.

And for he hihte þe eorþe · to seruē ow vchone 17
Of wollene, Of linnene · To lyfode at neode,
In Mesurable Maner · to maken ow at ese ;
And Comaundet of his Cortesye · In Comune preo
pinges ; 20

Three things are
really needful,—
clothes, meat,
and drink.

Heore nomes beþ needful · and nempnen hem I þenke,
Bi Rule and bi Resun · Rehersen hem her-aftur.
¶ þat on Clothing is · from Chele ow to saue :
And þat opur Mete at Meel · for meseise of piseluen : 24
And drink whon þou druizest · but do hit not out of
Resun,

But beware of
drink, and re-
member Lot's
sin,

þat þou weor[þ]e þe worse · whon þou worche scholdest.
¶ For Lot in his lyf-dayes · for lyking of drinke,
Dude bi his douhtren · þat þe deuel louede, 28

which was caused
by drunkenness.

Dilytede him in drinke · as þe deuel wolde,
And lecherie him lauhte · and lay bi hem boþe ;
And al he witede hit wyn · þat wikkede dede.
Dreede dilitable drinke · And þou schalt do þe bettre ; 32

Moderation is
wholesome,
though the
appetite be keen.

Mesure is Medicine · þauh þou muche ȝeor[n]e.
Al nis not good to þe gost · þat þe bodi lykeþ,
Ne lyfode to þe licam · þat leof is to þe soule.

Believe not thy

¶ Leef not þi licam · for lyzere him techep, 36

17. *for—eorþe*] perfore he bad ȝow
eche U. *for he hihte*] therefore hooteth
H; perfore he hiȝte TH₂D. *to—
uchone*] to helpe ȝow ichone TDH₂;
an helpen oþer U.

18. *Of—of*] And wollen & D.

21. *Heore—needful*] Narn (Are H₂)
none nedful but þo TH₂; Arn non
nedful but þei U; Ne arn non nedful
but þo D.

22. *Bi—bi*] And rekne hem in
TD; And rekne hem be H₂; And
rekne hem ȝow by U. *Rehersen*]
reherse þou TD; reherse ȝow H₂;
reherce ȝe U. *heraftur*] aftir UD.

23. *cloþing is*] is vesture TH₂; is
vesture verrailiche U. *from chele*] fro
cold U. *ow*] þe TH₂. D reads, That on
is cloþing for cold · þat it may þee
saue.

24. *And—meel*] þe toþer is mete at

ȝour meel U. *meseise*] myschief UH.
piseluen] ȝow selue U.

25. *þow druizest*] þe driȝeþ TH₂;
ȝow drieth U.

26. *þou weore*] þou worþe THD;
þe worth H₂; ȝe wurche U. *þou—
scholdest*] ȝe swynke scholde U.

27. *for lyking*] þorouȝ lykyng H.

28. *louede*] lykide THUH₂D.

29. T omits this line; but it occurs
in H₂ as well as in HD and U.

Obs. A whole folio is here lost out
of U; from l. 33 down to l. 99.

33. *ȝeorne*] V ȝeore; but T has
ȝerne; so H and D.

34. *bodi*] gut TD; gutt H₂; which
is perhaps a better reading, as regards
the alliteration. *lykeþ*] askep HH₂D.

36. *lyzere*] lyar H; a liþer T; a
lyere H₂; a leder D. *techep*] ledith H.

þat is þe Wikkede word · þe to bi-traye.

For þe Fend and þi Flesch · folewen to-gedere,

And schendep þi soule · seo hit in þin herte ;

And for þou scholdest beo war · I wisse þe þe bettere. 40

“A Madame, Merci!” quap I · “me likeþ wel þi wordes.

Bote þe Moneye on þis Molde · þat men so faste

holden,

Tel me to whom þat Tresour appendep ?”

“GO to þe gospel,” quap heo · “þat god seiþ him-
seluen, 44

Whon þe peple him a-posede · with a peny in þe Temple,

3if heo schulden worschupe þer-with · Cesar heore kyng.

¶ And he asked of hem · of whom spac þe lettre,

And whom þe ymage was lyk · þat þer-Inne stod. 48

¶ “Cesar, þei seiden · We seop wel vchone.”

[*Reddite ergo que sunt cesaris cesari, et que sunt
dei deo.*]

“þenne Reddite,” quap God · “þat to Cesar falleþ,

Et que sunt dei deo · or elles do 3e ille.”

For Rihtfoliche Resoun · schulde rulen ou alle, 52

And kuynde wit be wardeyn · oure weolþe to kepe,

And tour of vr tresour · to take hit [3ow] at nede ;

For husbondrie and he · holden to-gedere.”

þenne I fraynede hire feire · for him þat hire made, 56

“þat [dungun] in þat deope dale · þat dredful is of siht,

What may hit Mene, Madame · Ich þe bi-seche ?”

37. *wikkede*] wrecchide TH₂D.
word] world THH₂D.

38. *folewen*] folowep þee H.

39. *seo*] set T; I see H; & set D;
and seith H₂.

40. *bettere*] best HTH₂D.

44. *þat god*] þer god H. *seiþ*] seyde HD.

46. *heo schulden*] þei wile T. *heore*] þe TD.

48. *And—lyk*] And þe imagis like T; And ymage lyk DH₂. *stod*] standis T; stondeth HH₂; standes D.

49. *The Latin quotation following is found in H.*

50. *þenne Reddite*] Reddite cesari TH₂D; 3eldep to cesar H. *falleþ*] befalle TH₂ (*which also om. to*); apendip H; he longeþ (be-longeþ ?) D.

51. *Et—deo*] & to god his deel H; Et que sunt dei digno D. *do 3e*] 3e don THH₂; also D (*which om. elles*).

54. *tour*] toure H; tutour TH₂D. [3ow TH₂; 3ou HD] V omitts.

55. *he*] witte H.

57. *þat—dale*] þe dungeon in þe dale TDH₂; þe dale & þe dongown H. [dungun] V has down; but see prol. l. 15.

58. *hit mene*] þat bymeene H.

body, which is
leagued with the
fend; therefore
beware.”

I thanked her,
and asked her to
whom the
treasures of the
world belonged.

She bade me go
to the gospel, and
read how Christ
was tempted by
being shown a
penny.

“Render unto
Cesar,” &c. (Matt.
xxii. 21).

Reason and
common sense
should rule you.

Then I asked her
what the deep
dale meant.

"That is the
castle of care,"
she said, "the
abode of Satan,

"**Þ**at is þe Castel of care," quod heo · "hose comeþ
þer-Inne,

Mai Banne þat he born was · to Bodi or to soule. 60

þer-Inne woneþ a wiht · þat wrong is I-hote,

Fader of Falsness · he foundede [it] him-seluen ;

Adam and Eue · he eggede to don ille ;

Counseilede Caym · to cullen his Broþer ; 64

Iudas he Iapede · with þe Iewes seluer,

And on an Ellerne treo · hongede him after.

He is a lettere of loue · and ly3eþ hem alle

þat trusteþ in heor tresour · þer no truþe is Inne." 68

¶ þenne hedde I wonder in my wit · what wommon hit
weore,

þat suche wyse wordes · of holy writ me schewede ;

And halsede hire in þe heize nome · er heo þeonne 3eode,

What heo weore witerly · þat [wisside] me so feire. 72

"**H**oli church e Icham," quap heo · "þou ouhtest me to
knowe :

Ich þe vndurfong furst · and þi feiþ þe tau3te.

þow brou3test me Borwes · my bidding to worche,

And to loue me leelly · While þi lyf durede." 76

¶ þenne knelede I on my kneos · and crized hire of
grace,

And preiede hire pitously · to preye for vr sunnes,

And eke to teche me kuyndely · on crist to bi-leene,

59. *quod heo*] TH₂ and D omit.
hose] who þat THH₂.

61. *wiht*] wy TH₂; wey D.

62. *falsnes*] falshed TH₂D. [it T;
yt D] VHH₂ omit.

63. *to don*] hem to TD; to HH₂.

64. Caym he cownseyled, &c., H.

65. *wiþ*] þorogh H. *Iewes*] Iewene
T; Iewyne H₂; Iuen D.

66. *on—tree*] siþen on an eldir T;
sethen on An yllern D; siþen on an
eldren H₂.

67. *a lettere*] leder D. *ly3eþ*] by-
ly3eth H.

68. *in heor*] on his TH₂D. *þer*]
þat H. *þer—Inne*] betraid aru

sounest TH₂; betrayed buþ sounest D.
70. *me*] TDH₂ omit.

72. [*wisside* TH₂; wysed D] techþ
V; tawght H.

74. *Ich—furst*] I undirfange þe
ferst TH₂D; I þee furst undurfonge
H.þe] D omits.

76. *durede*] durip TH₂; lasted H;
dureth D.

77. *crized*] prayed H.

78. *And—to*] To haue pytee on þe
pepul & to H. *vr sunnes*] my sennes
T; my synnes H₂D.

79. *eke to techc*] to teche H; ek
kenne TH₂.

who deceived
Adam and Eve,
and Cain, and
Judas.

He hinders love,
and deceives all
that trust in vain
treasure."
Then I wondered
who she was, and
conjured her to
tell me her name.

"I am Holy
Church, who
received thee in
infancy; thou
broughtest me
then pledges, to
work my will"

Then I prayed
her to teach me
Christ's will,

þat Ich his wille mihte worche · þat wrouhte me to for I wished for no treasure but my soul's salvation.
 Mon. 80

“Tech me to no Tresour · bote tel me þis ilke,
 Hou I may saue my soule · þat seint art I-holde.”

¶ “Whon alle tresour is I-trized · Treuþe is þe Beste ;
 I do hit on *Deus Caritas* · to deeme þe soþe. 84

“Truth is the best of treasures; whoever is true in word and work is like our Lord.

Hit is as derworþe a drurie · as deore god him-seluen.

For hose is trewe of his tonge · telleþ not elles,

Dop his werkes *per-with* · and dop no mon ille,

He is a-counted to þe gospel · on grounde and on lofte,

And eke I-liknet to vr lord · bi seint Lucus wordes. 89 Luke viii. 21.

Clerkes þat knowen hit · scholde techen hit aboute,

For Cristene and vn-cristene · him cleymeþ vchone.

Kynges and knihtes · scholde kepen hem bi Reson, 92

And Rihtfuliche Raymen · þe Realmes a-bouten,

And take trespassours · and [teizen] hemi faste,

Til treuþe hedde I-termynet · þe trespas to þe ende.

For Daud, in his dayes · he Dubbede knihtes, 96

Dude hem swere on heor sward · to serue treuþe euere.

þat is þe perte profession · þat a-pendeþ to knihtes,

And not to faste a Friday · In Fyue score ȝeres,

But holden *with* hem *and with* heore · þat asken þe treuþe,

[f. 306 b. col. 1.]
 Kings and knights should govern rightfully, and bind transgressors.
 For David dubbed knights to serve Truth: and to do so is far better than to fast on Fridays.

80. *his—worche*] miȝte werchen his wil TH₂D.

81. *to no Tresour*] no tresour, quop I H. *tel*] teche H.

82. *I-holde*] yhoten TH₂; D *has*, þat senne had y-holden.

83. *tresour is I-trized*] tresours arn trized THH₂; *to which* H also *adds* quod heo.

85. Hyt is derworthe & dreury, &c. D. a] H om.

86. *hose*] whoso THH₂. *not elles*] non oþer THH₂D.

87. *and dop*] & wilneþ T; & wyllith H₂; willeþ D.

88. *accounted—gospel*] a god be þe gospel TD; good be gospel H₂. *on—lofte*] in heuen & in erþe H.

89. *Iliknet*] lyke THH₂D.

90. *techen hit*] kenne it TH₂D.

91. *him cleymeþ*] cleymeþ it TH₂;

claymen it HD.

92. *hem*] it THH₂D.

93. *And—Raymen*] And riden & rappe doun TH₂; And ryden at randoun D. *Raymen*] rule H. *þe Realmes*] in reaumes TH₂; her rewmes H; in reames D.

94. *trespassours*] hem þat trespassen H. *[teizen* T; *tyen* H₂; *teyen* D] bynden V; lynde H.

95. *þe trespas*] here trespas THH₂D.

96. *dayes*] lyfdayes D.

97. *Dude*] made TH₂D; & made H. *heor*] his TH₂; a D.

98. *perte profession*] professioun apertly TH₂D; perfyf professyoun H.

99. a] oon H. *ȝeres*] wynter TH H₂D.

100. *hem—heore*] hym *and* wiþ hire TUH₂D; hem and with hers H.

- And leuen for no loue · ne lachching of ȝiftus ; 101
 And he þat passeþ þat poynt · is a-postata in þe ordre.
 [For crist, kyngene kyng · knyhtide tene,]
- And Christ, too, knighted
 Cherubin and Seraphim, and ¶ Cherubin and Seraphin · an al þe foure ordres, 104
 And ȝaf hem maystrie and miht · in his Maieste,
 [And ouer his meyne · made hem Archaungelis,]
- taught them Truth and Obedience. And tauȝte [hem] þorw þe Trinite · treuþe for to knowen,
 And beo boxum at his biddynge · he bad hem not elles.
- Lucifer was most lovely till he brake obedience : and then he and his fellows became fiends. ¶ Lucifer with legiouns · lerede hit in heuene ; 109
 He was louelokest of siht · aftur vr lord,
 Til he brak Boxumnes · þorw bost of him-seluen.
 ¶ þene fel he with his felawes · and fendes bi-comen,
 Out of heuene in-to helle · hobleden faste, 113
 Summe in þe Eir, and summe in þe Eorpe · and summe
 in helle deope.
- Lucifer, for his exceeding pride, lies lowest in hell; with him all wrongdoers shall dwell. ¶ Bote Lucifer louwest · liȝþ of hem alle ;
 For pruide þat he put out · his peyne haþ non ende ; 116
 And alle þat wrong worchen · wende þei schulen
 After heore deþ-day · and dwellen with þat schrewe.
- But they that do after the word may be sure of ¶ Ac heo þat worchen þat word · þat holi writ techen,
 And endeþ as Ich er seide · in profitable werkes, 120

101. *leuen—loue*] neuere leue hym for loue TH₂ ; neither leef hem for loue U ; neuer leue hem for loue D. *ne—ȝiftus*] ne for lakkyng of siluer U ; ne lachesse of gyftes D ; ne no lachyng of ȝyftus H.

102. *And*] For H. *he þat*] whoso TH₂D. *þe*] his THUD₂.

103. This line is a made up one, from H and U. The readings are, For crist kyng of knyȝtus · knytted somtyme H.

And kyng, kyngene kyng · knyhtide tene U.

And crist king of kinges · kniȝtide tene TH₂.

And crist kyng of knyȝtes · knyȝted ten D.

104. *an—ordres*] such seuene & a noþer TH₂ ; and siche mo opere U ; such seuene & oper D.

105. *maystrie—miht*] miȝt in his mageste TDH₂U ; honour and myȝte

H. *in—Maieste*] þe meryere hem þouȝte TUH₂ ; þe meryere hym þouȝte D.

106. *From T. Also in* UH₂ and D.

107. [*hem THUH₂D*] V omits. *treuþe*] þe troupe THUH₂D.

108. *biddynge*] heste U.

109. *lerede*] lernyd UD ; also D omits hit.

110. *louelokest*] þe louelyst U. of *siht*] to loken on TH₂.

113. *hobleden*] hobelide þei TH₂ UH₂ ; hobleden wel H.

115. *liȝþ*] light U.

116. *þat—out*] he was putte out H ; he putte out U ; þat he put out was D. *wende*] wende þedyr H.

117. *wrong worchen*] werchen wiþ wrong TUH₂ ; wurche with wronges D.

119. *þat word þat*] in þis world as H (*written over an erasure*).

120. *profitable*] perfiȝte TH₂D.

Mouwen be siker þat heore soules · schullen to heuene,
þor Treuþe is in Trinite · and Corouneþ hem alle.

heaven; and
therefore say I
that Truth is the
best treasure."

¶ For I sigge sikerli · bi siht of þe textes,

Whon alle tresor is I-trizet · Treuþe is þe beste. 124

Lereþ hit þis lewed men · for lettrede hit knoweþ,

þat treuþe is tresour · triedest on eorþe."

"Yit haue I no kuynde knowing," quod I · "þou most
teche me betere,

"But I have no
natural
knowledge of it,"
said I.

Bi what Craft in my Corps · hit cumseþ, and where." 128

"þou dotest daffe," quap heo · "Dulle are þi wittes.
Hit is a kuynde knowynge · þat kenneþ þe in herte

"Thou fool," said
she, "it is thy
natural conscience,
teaching you
to love God,
and leave deadly
sin."

For to loue þi louerd · leuere þen þi-seluen ;

No dedly sunne to do · dyȝe þauȝ þou scholdest. 132

þis I trouwe beo treuþe ! · hose con techie þe betere,

If any can teach
you better, let
him !

Loke þou suffre him to seye · and seþþe techie hit forþure !

For þus techieþ us his word · (worch þou þer-aftur)

þat loue is þe leuest þing · þat vr lord askeþ, 136

And eke þe playnt of pees ; · prechet [in] þin harpe

For Love is what
God likes best,
and eke the plant
of Peace. Say
this in thy songs,
when men ask
thee to sing.

þer þou art Murie at þi mete · whon me biddeþ þe
ȝedde ;

121. *schullen*] shal wende THUH₂D.

122. *Corouneþ hem*] tronen hym T; tryeste of U; trowe him H₂; crownen hem D; crowneþ hem H.

123. *For—sikerli*] For-þi I seye as I seide er TUH₂D; For I says as I er sayde H. þe] þise T; þese U.

124. *tresor—I-trizet*] tresours arn (ben H) triȝed THUH₂.

125. *þis*] þus TH₂; to H; U omits; also D omits hit. *lettrede*] lettered men H.

126. *is tresour*] is þe tr. TD; is a tr. H. *triedest*] triȝest here TH₂; þe trieste U; tryest D.

127. *quod I*] UD omits. *þou—betere*] ȝet mote ȝe bet kenne T; ȝe mot me betere kenne UH₂; but ȝe me bet kenne D.

128. *Craft*] kynne craft U. *cumseþ*] comsiþ T; bicomseþ H; comseth UH₂; comsit D.

129. *dotest*] dotide TUH₂; dootest H; doted D.

130. *kenneþ—in*] comseth in þin U. *in*] in þin THDH₂.

131. *leuere*] betere U.

132. *to do*] þat þou do H. *dyȝe—þou*] þoghe þou deye U.

133. *hose con*] who can TUH₂D.

134. *teche—forþure*] lere it aftir TH₂; lerne it aftir U; leret after D.

135. *techeþ us*] askiþ wytnesse TH₂; witnesseth UD.

137. *eke þe playnt*] eke þe plante T; eke þe plaunte HH₂; also plante U; eke þe plonte D. *prechet—harpe*] preche it in þin harpe THH₂; put it in þin herte U; preche it in þy herte D; but V has, prechet þe þin harpe.

138. *whon—ȝedde*] in þi most myrthe (over an erasure) H. *me*] men TUH₂. The line in D is corrupt.

Love began with
God the Father,
who let His Son
die for us;

even as Christ
prayed for His
enemies,

granting mercy to
them that pierced
his heart.

Therefore I advise
the rich to have
pity on the poor;
for "with the
same measure,"
&c. (Matt. vii. 2).

For though ye be
true in word and
deed, except ye
love the poor, and
give alms,

For bi kuynde knowynge in herte · Cumse[þ] þer a Fitte.

þ At Falleþ to þe Fader · þat formede vs alle. 140

þ He lokede on vs with loue · and lette his sone dye

Mekeliche for vre misdede[s] · forte amende vs alle.

And ȝit wolde he hem no wo · þat [wrouȝte] him þat pyne,

But Mekeliche with mouþe · Merci he by-souȝte, 144

To haue pite on þat peple · þat pynede him to deþe.

¶ Her þou miht seon ensauple · in [hymselfe] one,

Hou he was mihtful and Meke · þat merci gon graunte

To hem þat heengen him heize · and his herte purleden.

[For-þi I rede þe riche · haue reuþe on þe pore ; 149

þeiz ȝe ben miȝty to mote · beþ meke of ȝour werkis ;]

[*Eadem mensura qua mensi fueritis, remeci[e]tur
uobis ;*]

For þe same Measure þat ȝe Meten · A-mis oþer elles,

ȝe schul be weyen þer-with · whon ȝe wenden hennes.

¶ For þauȝ ȝe ben trewe of tonge · and troweliche winne,

And eke as chast as a child · þat in Chirche wepeþ, 154

Bote ȝe liuen trowely · and eke loue þe pore,

And such good as God sent · Troweliche parten, 156

139. *bi*] in TD; H *omits. in herte*
U *omits. Cumse—Fitte*] per comsip
a miȝt T; bygyne suche H; þer
comseth it right U; conseyue þou
myȝte D; þer comeþ a miȝt H₂.

140. *þat*] And þat TUH₂D.

141. *He*] þat U; TH₂D *omit. and*
he H.

142. *misdede*] misdedis THUH₂D.
forte] to THUH₂D.

143. [*wrouȝte* THUDH₂] V *has*
wolde, copied from the first part of
the line.

144. *he*] H and U *omit.*

145—147 *are omitted in H.*

146. *Her—ensauple*] Here miȝt
þou sen ensaumplis TDH₂; Here
myȝt se ensamples U. [*hymselfe*
TUDEH₂] V *has þi-self.*

147. *Hou*] þat TUH₂D. *þat*] and
TUH₂D.

148. *To—heengen*] For hem þat
honged H. *heize*] by TH₂DU (*by mis-*

take).

149, 150. *From T; also in HUD and*
H₂. V has only one line, viz. For-
þi I rede þe Mihtful of Mayn be Meke
of þi wordes. werkis] hertes D. *The*
Latin quotation is found in H only.

Obs. MS. H. is here much tampered
with and of little value, for about
nine lines.

151. *þat ȝe meten*] þat þou metest
(*over erasure*) H; ȝe metyn here U.
Amis] a-riȝt (*over erasure*) H.

152. *ȝe wenden*] þat ȝe gon U.

153. *For —ȝe*] For þi TH₂; For þy
D. *of*] of ȝoure TUH₂D.

154. *as chast*] U *omits.*

155. *liuen trowely*] loue lelly T;
loue lely UH₂D. *eke loue*] lene (or
leue) TU; ȝeue to loue H₂; loue D.

156. *And*] Of TUH₂D. *sent*] hap
sent U. *Troweliche parten*] goodliche
parteth UTH₂; godliche parte D.

þe naue no more merit · In Masse ne In houres
þen Malkyn of hire Maydenhod · þat no Mon desyreþ.

ye have no merit
in your prayers.

¶ For Iames þe gentel · bond hit in his Book,
þat [Fey] withouten [fait] · Is febelore þen nouȝt, 160
And ded as a dore-nayl · but þe deede folewe.

St James tells us
that Faith with-
out works is
dead; so chastity
without charity is
but an unlighted
lamp.

Chastite withouten Charite · (wite þou forsoþe),
Is as lewed as a Laumpe · þat no liht is Inne. 163

¶ Moni Chapeleyns ben chast · but Charite is aweye;
Beo no men hardore þen þei · whon heo beoþ auaunset;
Vn-kuynde to heore kun · and to all cristene;
Chewen heore charite · and chiden after more!

Many chaplains
are chaste, but
have not charity;

they eat up what
they should give
away, and ask for
more.

Such [Chastite] withouten [Charite] · worþ claymed in
helle! 168

¶ Curatours þat schulden kepe hem · clene of heore
bodies,

Curators that
should be chaste
are encumbered
with avarice.

þei beoþ cumbred in care · and cunnen not out-crepe;
So harde heo beoþ with Auarice · I-haspēt to-gedere.

þat nis no treupe of Trinite · but tricherie of helle, 172
And a leorning for lewed men · þe latere forte dele.

This treachery
teaches the laity
to put off giving
away.
See what is in the

¶ For þeos beþ wordes I-writen · In þe Ewangelye,

157. *naue*] ne haue TUH₂; haue
D. *Masse*] Matynes TUH₂. *houres*]
masse TH₂; oures UD.

158. *desyreþ*] desired U.

159. *bond hit*] ioynide TH₂; Iug-
gid U; bath wryten D.

160. [Fey] feiþ THUH₂; fay D.
[fait TH₂; feet D] werk U; warkis
H. V *misreads*, þat Treupe withouten
Fey.

161. *ded*] as ded TH₂. but þe]
but ȝif þe THUH₂D.

Obs. After folewe H inserts the
weak line, þat is, to sokoure þe sorow-
ful · & haue charite to alle.

162. *wite—forsope*] worth cheynide
in helle TH₂; wurþ schryned in helle
U; worth shewed in helle D. (See l.
168.)

163. *Is*] þat is U; Hit is DT.

164. *Moni*] Now many U.

165. *Beo no men*] Arn none TUH₂;
þer beoþ noon H.

166, 167. *Transposed* in H.

166. *and to*] and ek to TUH₂D.

167. *Chewen*] þei chewen H;
Chiwen U.

168. [*Chastite*, &c.] chastite with-
oute charite THUH₂D; V *absurdly*
transposes chastite and charite; see
l. 162. *claymed*] cheynid TH₂;
schryned U; shewed D.

169. *Curatours*] ȝe curatours TU
H₂D. *schulden—hem*] kepe ȝow TU
H₂D; schulden ȝou kepe H. *of heore*]
of ȝour TUH₂D. H *has*, in ȝoure
soules.

170. *þei—care*] ȝe ben acumbrid
wiþ couetise TUH₂D. & *cunnen*] ȝe
mowe T; ȝe cunne UH₂; ȝe can D;
þei con H.

171. *harde—wiþ*] faste haþ TH₂D;
harde haþ U. *I-haspēt*] haspide ȝow
TUH₂D.

172. þat þe trewe tresoure of troupe ·
is almost forȝete H.

173. *latere forte*] lattere to THUH₂;
latter for to D.

Gospel (Luke vi. 38). *Date et dabitur vobis* · for I dele ow alle.

[ȝoure grace & ȝoure good happe · ȝoure welȝe for to
wynne, 176

& ȝerwiȝ knoweȝ me kyndely · of ȝat I ȝou sende.]

Love comforts the
sad.

[ȝat is ȝe lok of loue · ȝat letiȝ out my grace

To counforte ȝe carful · Acumbrid wiȝ synne.

Love is the
readiest way to
heaven;

Loue is ȝe leueste ȝinge · ȝat our lord askiȝ, 180

And eke ȝe graiȝ gate · ȝat goȝ into heuene.

For-ȝi I seiȝe as I seiȝe er · be siȝte of ȝise tixtes,

and Truth is the
best of all
treasures.

Whan alle tresouris arn triȝede · treuȝe is ȝe beste.

Now haue I tolde ȝe what treuȝe is · ȝat no tresour is

betere, 184

I may no lengere lenge · now loke ȝe oure lord."]

175. After *vobis*, ȝeueȝ to myne of
ȝoure goodus for I dele, &c. H.

OBS. *The rest is not in V.*

176, 177. *These two lines are in H*
only.

178—185. *from T; with which D*
and H, very closely agree; also found
in H; and (partly) in U.

178. *letiȝ—my*] lyth in ȝoure H.

179. U *omits.* *wiȝ*] in H.

181. *graiȝ gate*] redyest waye H;
greytheste gate U.

182. *For-ȝi*] ȝerfore U. *seiȝe er*
er seyde H; sayde here D.

184. *ȝat*] H *omits.*

185. *lengere*] lende H; duellen U;
lengen D. *now*] but H; D *om.* *ȝe*
ȝou loue H; by D.

PASSUS II.

[*Passus secundus de visione.*]

Yit kneled I on my knees · and cried hire of grace,
 And seide, “Merci, Madame · for Maries loue of
 heuene [f. 395 b. col. 2.]
Then I prayed
her

þat Bar þe blisful Barn · þat bouȝt vs on þe Roode,
 Teche me þe kuynde craft · forte knowe þe false.” 4 to teach me how
to know
Falsehood.
She bade me
turn and see him.

“Loke on þe lufthond,” quod heo · “and seo wher
 [he] stondeþ!

Boþe Fals and Fauuel · and al his hole Meyne !”

I lokede on þe luft half · as þe ladi me tauhte ;
 þenne was I war of a wommon · wonderliche cloped, 8 I looked, and,
first of all, beheld
a woman very
richly clothed.

Purfylet *with* pelure · þe ricchest vpon eorþe,
 I-Corowned *with* a Coroune · þe kyng haþ no bettre ; decked with a
crown and costly
rings.

Alle hir Fyue Fyngres · weore frettet *with* Rynges,
 Of þe precioucest perre · þat prince wered euere ; 12

Title; found in TH₂UD; H has Ter-
 cius Passus by mistake, as it also
 calls the next Passus by the same
 name.

OBS. The first 23 lines occur twice
 in U; readings from the fragment
 are distinguished by the italic letter U.

1. *cried*] prayed H.

2. *Merci, Madame*] V has Madame
 Merci, with marks for transposition.

3. *blisful*] blisside TU; blessyd D.
 on þe Roode] wip his blood H.

4. *Teche—kuynde*] kenne me be
 sum. TU UH₂D; teche me by kynde
 H. *forte knowe*] to kenne TH₂; to
 knowe UUD.

5. *lufthond*] left U; left half TU.
quod heo] TDÜ omit; quod sche U.
seo] lo TH₂. [*he* TUH₂D] þei HU; V
 has heo.

6. *his*] her H. *al—Meyne*] hise
 feris manye TU UH₂D.

8. *cloped*] atired U; clothid U.

OBS. After cloped H inserts, In
 reed scarlet heo rode · rybande wip
 gold (see l. 13).

9. *ricchest vpon*] pureste on UUD;
 purest in H₂.

OBS. Here H inserts, pyȝte ful of
 peȝrye · & of preciouste stoones (see
 l. 12).

11. U omits this line; so also does
 U.

12. *precioucest*] pureste TU UH₂D.
 H reads,

Of reed gold so ryche · redilyche
 I-dyȝte

Wip preciouste stoones so stoute · stond-
 ynge þer-ynne.

In Red Scarlet heo Rod · I-Rybaunt *with* gold ;
 þer nis no Qweene qweyntore · þat quik is alyue.

"Who is this?"
 I asked.

¶ "What is þis wommon," quod I · "þus wonderliche
 A-tyret ?"

"That is Meed
 (Bribery)," she
 said, "who has
 done me much
 evil.

¶ "þat is Meede þe Mayden," quod heo · "þat haþ me
 marred ofte, 16

A[n]d I-lakked my lore · to lordes aboute.

In þe pope paleys heo is · as priue as my-seluen ;

Her father was
 Wrong.

And so schulde heo nouȝt · for wrong was hir syre ;

[Out of] wrong heo wox · to wroþerhele monye. 20

Ich ouhte ben herre þen heo · I com of a bettere.

To-morrow shall
 Meed be married
 to Falsehood, by
 help of Flattery
 and Gullie.

¶ To-morwe worþ þe Mariage I-mad · Of Meede *and* of
 fals ;

Fauuel *with* feir speche · haþ brouȝt hem to-gedere,

And Gyle haþ bi-gon hire so · heo graunteþ al his
 wille ; 24

And al is liȝeres ledyng · þat heo leuen to-gedere.

To-morrow you
 may see the whole
 crew of them, but
 beware of them,
 lest thou fall of
 bliss.

¶ To-Morwe worth þe Mariage I-mad · soþ as I þe telle,
 þat þou miht [wyte] ȝif þou wolt · whuche þei ben alle
 [þat longith to þat lordschipe · þe lasse and þe more. 28
 Know hem þere ȝif þou canst · and kepe þe fro hem
 alle,

ȝif þou wilnest to wone · with treuthe in his blisse ;]

[lerne his lawe þat is so lele · & sippe teche it furþer.]

13. H *inserts above* ; see obs. on l. 8.
heo rod] robid TU UD ; robe H₂. I-
Rybaunt] & ribande TH₂D ; rybanyd
 UU.

14. *nis*] is HU U. *qweyntore*]
 koynter H. *alyue*] on lyue HU UDH₂ ;
 o lyue T.

15. *wonderliche*] worþily TH₂D.

16. *quod heo*] TU UDH₂ omit. *me
 marred*] noȝede me ful T UH₂ ;
 anoyȝed me H ; noyed me wol U ;
 noyed me wel D.

19. *heo nouȝt*] it not be TD.

20. U omits *this line*. [Out of TH
 UH₂D] V *has* In-to ; U *reads*, Out
 of wrong wente sche · wrotherhele
 manye.

21. *herre*] hiȝere T ; heyȝer H ;
 heyere UU D.

23. *brouȝt*] forȝid TU UDH₂.

24, 25. U omits.

25. *leuen*] liȝen TH₂D ; lyue so H.

26. *To-Morwe—I-mad*] To-morne
 schal þei make þe mariage H. *soþ*]
 TUH₂D omit ; D also om. I-mad.

27. *þat—wolt*] þere miȝte þou wyte
 ȝif þou wilt (wolt H) THUH₂D ; V
has seo instead of wyte.

28, 29, 30. *From* U ; also in TH₂D ;
 V *has only* l. 30, *running thus*,

Bote ȝif þow wilne to wone · *with*
 treupe in his Blisse, *with which*
 H *closely agrees*.

31. *This occurs in H only*.

- I may no lengore lette · vr lord Ich þe bi-kenne; 32 I now commend thee to God."
- And bi-come a good mon · for eny couetyse, ich rede."
- [When heo was me fro · I loked & byhelde]
- ¶ He þis Riche [Retenaunce] · þat Regneden with Fals
- A Weoren bede to þe Bruyt-ale · on Bo two þe
- sydes. 36
- Sir Simonye is of-sent · to asseale þe Chartres,
- þat Fals oþur Fauuel · bi eny [fyn] heolden,
- And Feffe Meede þer-with · In Mariage for euere.
- ¶ Bote þer nas halle ne hous · þat miht herborwe þe But there was not
- people, 40 house-room for all.
- þat wche feld nas ful · of Folk al a-boute.
- ¶ In middes on a Mountayne · at Midmorwe tyde
- Was piht vp a Pailon · A Proud for þe nones;
- And Ten þousend of Tentes · I-tilled be-sydes, 44
- For knihtes of Cuntre · and Comers aboute,
- ¶ For Sisours, for Sumnors, · for Sullers, for Buggers,
- For lewede, for lerede · for laborers of þropes,
- [& for the flaterynge freeris · alle þe foure orders], 48
- Alle to witenesse wel · What þe writ wolde,
- In what manere þat Meede · In Mariage was [I-feffed],
- To beo fastnet with fals · þe fyn was arered.
- ¶ þenne Fauuel fet hire forþ · and to fals takeþ, 52
- Then Flattery led

32. *lette*] lende H; dwelle D. *vr*]TD and U omit. *bi-kenne*] by-take H.33. *And*] Loke þou H. *ich rede*] H omits.34. *Occurs in H only.*35. [*Retenaunce* THUH₂D] Rete-nauntes V. *þat*—*Fals*] þat with false reigneth U.36. *Bruyt-ale*] bedale T; bridale UHH₂D. *Bo two þe*] boþe two THUH₂D.37. U omits. *is of-sent*] is assent T; is a-sent H₂; was aftur sent H; is A-sert D. *asseale*] a-sele T: seele H; ensele H₂; sele D.38. [*fyn*] THUH₂D; V has payne.40. *þat miht*] to THUH₂D.41. *nas*] was D. *ful*] filled H.42. *on*] of HD; T and U omit.43. *A proud*] prow U; T and U omit A; was proud D.44. *I-tilled*] I-teldyde forþ H; teldit TH₂; tight þer U; teled D.45. *For*] Of TUD. and *Comers*] of comeres TUH₂D.46. *Buggers*] biggeres UH; beggeris TH₂D.47. *lewede*—*lerede*] lerid for lewid THUH₂D. *þropes*] þrepis U; þorpes D.48. *Occurs in H only.*50. *manere*] manere and howe H. *In Mariage*] H omits. [*I-feffed* H] feffid TUH₂D. V omits, evidently by mistake.51. *fastnet*] feffed U.52. *takeþ*] hir toke H; toket D.

Meed to
Falsehood,

promising that
she will obey his
will.

Simony and Civil
unfold the deed.

CARTA. "Know
all men that I,
Flattery, pledge
Falsehood to
Meed, and grant
them the earl-
dom of Envy,

the kingdom of
Avarice, and the
Isle of Usury,

to have and to
hold all their
lives,

they yielding
their souls to

In Forwarde þat Falsnesse · schal fynden hire for euere,
To be Boxum and Boun · his Biddying to folfulle,
In Bedde and at Borde · Boxum and hende,
And as sir Symonye wol sigge · [to suwen] his wille. 56
Now Symonye and Siuyle · stondeþ forþ boþe,
Vn-Foldyng þe Feffement · þat Falsnes made,
[& þus bygonnen þe gomes · & gradden wel hyze]:

"**H**It witen and witnessen · þat woneþ vppon eorþe, 60
þat I, Fauel, Fefe Fals · to þat Mayden Meede,
To be present in pruyde · for Pore or for riche,
Wip þe Erldam of Envye · euer forto laste,
Wip alle þe lordschupe · of lengþe and of brede, 64
Wip þe kingdom of Couetise · I Croune hem to-gedere;
Wip þe Yle of vsure · And Auarice þe False,
Glotonye and grete oþus · Ich giue hem I-feere,
Wip alle delytes and lustes · þe deuel for to serue, 68
In al þe seruyse of Slouþe · I sese hem to-gedere;
¶ To habben and to holden · and al heore heyres aftur,
Wip þe purtinaunce of purgatorie · in-to þe pyne of helle:
ȝeldyng for þis þing · at þe ȝeres ende, 72
Heore soules to sathanas · to senden in-to pyne;

53. *Falsnesse*] falshed TH₂D; false U.

54. *To—Boun*] And he (she D) be bounde at his bode TH₂D; & be buxum at his bode U.

56. *And—sigge*] & at syre symonyes wille UD. *to suwen*] HTH₂; to suyen U; to sewen D; V *has* schewen.

57. *stondeþ*] stoden H. *forþ boþe*] forþ in-fere H; vp boþe U.

58. *Vn-Foldyng*] & vn-foldeden H; And vnfolde TH₂D; And vnfoldith U. *made*] had made H; haþ ynakid TUH₂; haþ makid D.

59. *From* H; *also* in TUH₂D.

60. *In the margin of* H *is here* written Carta; *in the margin of* D, Fauor.

61. *Fefe—Meede*] fefe falsnesse to mede TH D; haue [feffed?] falsnesse to mede U.

64. *lordschup—brele*] lordsshippe of lecherie · in lengþe and in brede TH₂; worschipe of lecherye in, &c. UD; H *resembles* T, *but it is written in a later hand*.

65. *hem*] ȝow U.

66. *þe Yle*] al þe Ile TD; al þe isle H₂; alle þe vices U. *False*] faste TU.

67. *hem I-feere*] hem togidere TH₂D; ȝow togidres U.

68. *delytes—lustes*] delites of lust TH₂D; þe delytes of deedly synne H; þe delices of lust U.

69. *seruyse*] seignourie UD, *sese*] ceese H; set TD.

71. *wip*] wip al H. *in-to*] & H.

72. *þing*] D *omits*. *þe*] oon H; o T; one UH₂.

73. *senden into*] synken in TH₂D; synke into U.

þer to Wonen *with* Wrong · whil god is in heuene."

¶ In witnessse of whuche þing · wrong was þe furste,

Pers þe pardoner · Paulynes [doctor],

Bette þe Budul · of Bokynghames schire,

Rondulf þe Reue · of Rotelondes sokene,

[Taberes & tomblers · & tapesters fele],

Monde þe Mulnere · and moni mo *opure*

In þe Date of þe deuel · þe Deede was a-selet,

Be siht of sir Symoni · and Notaries signes.

ÞEn teonede him Teologye · whon he þis tale herde,
And seide to Siuyle · "serwe on þi lokkes,

Such Weddyng to worche · to [wrappe] *with* truþe;

And ar þis weddyng beo wrouȝt · wo þe beo-tyde!

For Meede is a Iuweler · A Mayden of goode,

God graunte vs to ȝiue hire · þer treuþe wol a-signe.

And þou hast ȝiuen hire [to] a Gilour · God ȝiue þe serwe!

þe Tixt telleþ not so · Treuþe wot þe soþe;

Dignus est operarius mercede sua;

Worpi is þe Werkmon · his hure to haue;

And þou hast feffet hire *with* fals · fy on þi lawe!

For lechours and lyȝers · lihtliche þou leueest,
Simonie and þi-self · Schenden holichirche;

Satan at a year's end."

The witnesses were Wrong, Piers the Pardoner, Pauline's doctor, Bette the beadle, and many others.

The deed was then sealed and signed.

But Theology was wroth, and said to Civil, "Wo betide thee!"

[f. 396 a. col. 1.] Meed is rich, and should be wedded where Truth wills.

Remember the text (Luke x. 7).

Thou believest lechers and liars; but ye shall

74. U *omits*.

76. *Pers*] And piers TH₁. *Paulynes doctor*] poulynes doctor TH₂; paulynes dottour (*or* doctour) U; paulynes doctoure D. V and H have douhter, douȝter; see l. 152.

78. *of—sokene*] oute of Rotelonde H.

79. *occurs in* H and H₂ *only*; H₂ *reads*, Taylours, tapsters · and tauer-ners many.

80. *Mulnere*] myllere TH₂; mylnere UH; mellers D. *and—opure*] of mal-wiche strete U.

81. *þe—aselet*] þis dede I assele U; þis dode is seled D.

82. *and—signes*] and signes of notories TUH₂; in seals of notories D.

83. *teonede*] tenide TH₂; tenyd U; tened D, *which om.* him.

84. *serwe*] now sorewe TH₂D.

lokkes] lockes H; bokes TUH₂D.

85. [*wrappe* THUH₂D] teone V.

87. *a Iuweler*] molere T; ·muliere U; a medeler H; a medlere H₂; mulyer D. *A—goode*] of frendis engendrit TUH₂D.

88. *graunte — asigne*] grauntide (graunt H₂, graunteþ UD) to gyue · mede to treuþe TUH₂D. *assigne*] assente H.

89. *And*] For H; D *omits*. [to THUD] V *omits*. *God*] oure lord H; now god TUH₂.

90. *telleþ*] telleþ þee H.

91. *hure*] huyre H; mede TUH₂D.

92. *feffet*] festnyd U; fastnid TH₂D. *lawe*] lawes TU.

93. *The readings are*, for lesyngis & lecheryes · suche warkes þou louest H;

abide it at the
year's end!

[3e schule abygge it bope · by god þat me made,
at oo 3eris ende · whan 3e reken schul] ; 96

He and þeose [Notaries] · anuyzen þe peple.

For wel 3e witen, wernardes ! · but 3if or wit fayle,

Ye well know
Falsehood is a
traitor, and
Beelzebub's
bastard son;
But Meed
(Reward) might
kiss the king.

þat fals is a faytur · a faylere of werkes,
And a Bastard I-boren · of Belsabubbes kunne. 100

And Meede is a Iuweler · a Mayden ful gent ;

Heo mihte Cusse þe kyng · for Cosyn 3if heo schulde.

Worcheþ bi wisdom · and bi Wit aftur ;

Then take her to
London, and see
if the law will
permit this.

Ledeþ hire to londone · þer lawe is I-hondlet, 104

3if eny leute wol loken · þat þei liggen to-gedere,

And 3if þe Iustise wol Iugge hire · to be Ioynet with
Fals.

3it be-war of þe weddyng · for witti is treupe ;

For Concience is of his [counseil] · and knoweþ ou
vchone ; 108

If Conscience
find this out,
it will go hard
with you at the
last."

And 3if he fynde such defaute · þat 3e with Fals holden,

Hit schal bi-sitten oure soules · sore atte laste."

[herto assentid syuyle · but symonye ne wolde

tyle he had syluer · for his sawes & his selynge. 112

For al be (by U) lesinges þou lyuest ·
· & lecherous werkis TUD ;

For al ben leysynges þou leuest · and
lecherus workes H₁.

95, 96. *From H* ; l. 95 occurs in
TUH₂D after l. 97.

95. *it*] TDUH₂ omit.

97. *He and þeose*] for 3e and þese
H ; 3e and þe TH₂D ; 3e and 3e (*by
mistake for þe*) U. [*Notaries*] See
THUH₂D ; V has the spelling Nataries,
which looks wrong ; for see l. 115.

98. *or*] 3oure TH₂ ; 3our UD.

99. *a faylere*] feyntles TH₂D ; and
feythles UH.

100. *Belsabubbes*] belsaboukis T.

101. *a Iuweler*] mulere T ; moliere
U ; a medelar H ; mulyer D ; mened
H₂. *a-yent*] of maidens engendrit T ;
amonge men of goode H ; a maiden of
gode UH₂D.

102. *heo schulde*] he wolde TH₂D ;
sche wolde U.

103. *Worcheþ*] þerfore worcheþ
H. *wisdam*] wytte H. *wit aftur*]
wysedam bope H.

105. *leute wol loken*] leaute wile
loke TH₂ ; lewte wil loke U. *þat*] TU
om. *liggen*] lybbe H ; D reads, yf ony
liaunce wil loke · hem legge to-gidere.

106. *3if—hire*] iustise iuggen here
U ; yf þe Iustice Iugge here DH₂.

108. *of his*] of his counseil TUH₂D ;
his counseloure H. V reads, For Con-
cience is on of his · and, &c.

109. *such—with*] 3ow in defaute · &
wip þe TUH₂D.

110. *bisitten*] sitt H ; be set on U ;
be-set DT. *sore atte*] wel (ful H) sore
at þe THUD. H₂ omits the line.

111—127. *From H*. Also in TUD
and H₂, except line 118, which they
omit.

112. *his—selynge*] his selis & signes
TDH₂ ; selis & signes U.

- þen fet fauel forth · floreyne I-nowe,
 & bad gyle go to · & ȝyue gold aboute,
 & namely to þis notaries · þat hem non lacked;
 & feffe false witnesse · with florens I-nowe, 116
 For he may mede a-maysteren · & make hir at his wylle;
 For where falsenes is oft fownden · þere feiþ faylep
 þoo þe gold was ȝouen · grete were þe thonkes
 to false & to fauel · for her feyre ȝyftus. 120
 many comen, from care · to counforte þe false,
 & sworn on þe hoolydom · þat “cesse schul we neuere
 or mede be þi weddud wyf · þorouȝ witte of vs alle.
 for we han mede a-maysterd · wiþ oure myri wordis 124
 þat heo graunteþ to goo · wiþ a good wille,
 to london to loke · if þe lawe wole
 Iugge ȝou Ioyntely · to be Ioyned for euer”].
 ¶ þenne was Fals fayn · and Fauuel also bliþe, 128
 And lette sompne alle men · In Cuntre a-boute,
 To Arayen hem redi · Boþe Burgeys and Schirreues,
 To weende with hem to westmunster · to Witnesse þe
 deede.
 ¶ þenne careden heo for Caples · to carien hem 132
 þider;
 Bote Fauuel fette forþ · Foles of þe beste,

Then Flattery
 fetched out
 florins, and bade
 Guile give it to
 the notaries.

Great were the
 thanks for these
 bribes.

Meed consents to
 go to London.

Then were False-
 hood and Flattery
 glad, and bade all
 be ready to go to
 Westminster.

Then they all
 wanted horses.

113. *fett*] fecchide U.
 114. *go to þ*] go TUH₂D.
 115. *lacked*] failede U; ne failip
 T; ne fayle H₂; fayle D.
 117. *hir at his*] at my T; here at
 our U; at his D.
 118. *In H only*.
 119. *were þe thonkes*] was þe þonk-
 ing TUH₂D.
 121. *many—counforte*] And comen
 to counforte fro care TUH₂D.
 122. *sworen—hoolydom*] seide certis
 TUH₂D.
 123. *or*] Til TUH₂D.
 124. *myri nordis*] mery speche
 TH₂D; faire speche U.
 126. *þe lame*] þat lawe TH₂D; þat
 þe la.ve U.

127. *Iugge*] Ioyne U. *to—euer*] in
 ioye for euere TH₂D; in lawe for
 euere U.

129. *lette*] bad H. *men*] þe segges
 TUH₂; þe pepul H. *cuntre*] schyres
 HTUH₂. D *reads*, And let Symonye
 seche · al about in shires.

130. The other readings are,
 þat alle þei myȝten be bowne · beggers
 & oþer H;
 And alle [to H₂] be boun · beggeris
 & oþere TUH₂D.

132. *careden heo*] cariede hy T;
 caareden þei H; cared þei UD. *caples*]
 cables D.

133. *Bote—fette*] þanne fette fauel
 TUH₂D

Meed was set on
a sheriff's back,
and Falsehood
on an assizer's;

And sette Meede on a Schirreues Bak · I-schood al newe,
[& fals on a sysoures backe · þat softly trotted ;
(for falsnes azeyn þe feiþ · sisoures he defouleþ, 136
þoruþ comburance of couetyse · clymben azeyn truþe,
þat þe feiþ is defouled · & falsly defamed,
& falsnes is a lord I-woxe · & lyueþ as hym lykeþ) :

Flattery rides
upon fair-speech;

Fauel on a feyre speche · ful feyntly a-tyred ; 140
(For feire speche þat is feiples · is falsnes broþer ;
& þus sysoures ben sompned · þe false to serue,
& feire-speche fauel · þat moche folke desceyueth)].

¶ þenne Notaries none Hors hedden · anuyed þei
weore, 144

but Symony and
Civil had to go on
foote.

þat Symonie and Siuile · schulden go on foote.

¶ þenne seide Siuile · and swor bi þe Roodde,

Summoners are to
be saddled,

þat Sompnors schulde ben sadelet · and seruen hem
vchone ;

“And lette apparayle prouisours · on Palfreis wyse, 148
[Sire symonye hym-selfe · shal sitte on here bakkis],

and provisors and
deans to be used
as horses.

And alle Denes and Sodenes · as Destreres dihten,
For þei schullen beren Bisschops · and bringen hem to
reste.

“Pauline's people
shall serve my-
self,” said Civil.

¶ Paulines peple · for playntes in Constorie 152
Schal seruen my-self · þat Siuile hette ;

134. *Schirreues bak*] shirreue
TUD₂D.

135—143. *These lines are quoted
from H; and those in parentheses
occur in H only. V has only the one
line,*

And Fauel on a Feir speche · Feynt-
liche atyret.

T and D have only the two lines,

And fals sat on a sisour · þat softe-
liche trottide,

And fauel vpon fair speche · fetis-
liche atirid.

U has the same, omitting sat; H₂ has
also two similar lines.

144. *Notaries — hedden*] hadde
notories none TUD; Notaries had noo
horses H; þer hadde notories non
hors H₂.

145. *Symonie—siuile*] siuile and
symonie H. *go on foote*] on here fet
gange TUD; on fote gange H₂.

146. *seide*] swor TH₂D. *swor*] seide
TH₂D.

OBS. H² has been closely collated
only thus far; see the Preface.

147. *seruen*] beren U.

148. *prouisours*] þise prouisours
THD; þe prouisours U. *on*] in THD.

149. *From T; also in HUD and
H₂. here backes*] hym oone H.

150. *Denes—Sodenes*] þe denis &
southdenis TH₂; þe denes and
sudenis U; þise officiales & deenys
H; the denys sodenys D. *Destreres*]
palfreyes H (*in later hand*). *dihten*]
hem dihte THUD.

152. *Constorie*] þe constrye H.

Let Cart-sadele vr Commissarie · vr Cart he schal drawe, Yoke our commissary,
 And fetten vr vitayles · of þe Fornicatours ;
 And make ližere a long cart · to leden alle þis opure 156 and make of Liar a long cart."
 Fabulers and Faytours · þat on Fote rennen."

Now Fals and Fauuel · fareþ forþ to-gedere, Thus all fare forth together.

And Meede in þe Middel · and al þe Meyne aftur.
 I haue no [tome] to telle · þe Tayl þat hem folweþ, 160
 Of so mony Maner Men · þat on Molde liuen.

¶ Bote gyle was for-goere · and [gyede] hem alle. Gulle led the way ; but soon Soothness spurred on, and went and told conscience.
 Soþnesse sauh hem wel · and seide bote luyte,
 Bote prikede on his palfrey · and passede hem alle, 164

And com to þe kynges Court · and Conciencie tolde,
 And Conciencie to þe kyng · Carpede hit aftur.

"**N**ow be crist," quod þe kyng · "ȝif I mihte Chacche

Fals opur Fauwel · or eny of his Feeres, 168 "If I could but catch Falsehood, or Flattery," said the king, "I would hang them both.
 I wolde be wreken on þis wrecches · þat worchen so ille,
 And don hem hongen bi þe hals · and al þat hem

Meyntenen ;

Schal neuer [mon] vppon Molde · Meyntene þe leste,
 But riht as þe lawe lokeþ · let fallen of hem alle. 172

¶ And Comaunde þe Cunstable · þat Com at þe furste, Command the constable to attach them,
 To a-Tache þe Traytours · for eny Tresour,

154. *Cart-sadele*] sadele U ; carte-sadil T. *commissarie*] comysaries H. *vr—drawe*] oure long carte þei schul drawe H.

155. *of þe*] at H ; fro T ; of UD.

156. *make*] makip of TUD.

157. *Fabulers*] flaterers H ; As folis TUD. *rennen*] iotten T.

158. *Now*] TUD *omit.* *fareþ*] goþ U.

159. *middel*] myddes U ; myddis TD.

160. [*tome* T] tyme for H ; tunge UD ; V *has* while.

161. *Of—men*] Of many maner of men TD ; of alle manere of men U. *Molde*] þis molde TUD.

162. [*gyede* TUD] bygyed H (*with* by partly erased). V *has* gilede, a mistake evidently due to the word gyle preceding.

163. *weł*] D *omits.* *luyte*] a lytel HU ; litel TD.

164. *prikede*] prikede forþ TU.

167. *ȝif*] And THD. *mihte*] mowe U.

168. *his*] her H.

169. *on þis*] on þoo H ; of þise T ; on þo UD. *wrecches*] U *omits.* *worchen*] wroughten U.

170. H *omits this line.* *ał*] þey D.

171. *neuer—vppon*] neuer man of þis T ; no man on H ; neuer [man] on þis UD ; *where man is.* (in U) *omitted* ; for mon V *has* non. *meyntene þe leste*] meynprise þe lest H ; meynprise þe beste TUD.

172. *lokeþ*] wola loke H ; wele D. *of*] on TUD.

173. *Comaunde*] comaunded HTUD. *þe*] a THUD. *þat com*] he com U.

174. *a-Tache*] take U. *þe Tray-*

fetter Falsehood,
and cut off Guile's
head.

Ich hote, 3e Feterre Fals faste · for eny kunnes ȝiftus,
And gurdeȝ of gyles hed · let him go no forþer ; 176
And bringeȝ Meede to me · Maugre hem alle.

Simony and Civil
I warn ; and let
not Liar escape."

¶ Symonye and Siuile · I seende hem to warne,
þat holichirche for hem · worþ harmet for euere.
And ȝif ȝe chacche lyȝere · let him not a-skape, 180
To ben set on þe pillori · for eny preyere ;
[I bydde þee awayte hem wele · let non of hem ascape]."

Dread was at the
door, and heard
the doom, and
bade Falsehood
flee.

Dreede at þe dore stood · and þe [dume] herde,
And wihtliche wente · to Warne þe False, 184
And bad him faste to fle · and his feeres eke.

Then fled
Falsehood and
Guile ;

þenne Fals for fere · fleih to þe Freeres,
And gyle doȝ him to go · a-gast for to dyȝe ;

but tradesmen
prayed Guile to
keep their shops
for them.

Bote Marchaundes Metten with him · and maaden him
to abyden, 188

Bi-souȝten him in heore schoppes · to sullen heore ware,
Apparayleden him as a prentis · þe Peple for to serue.

Liar leapt away
through by-lanes,
being nowhere
welcome.

Liztliche Lyȝere · leap a-wey þennes,
Lurkede þorw lones · to-logged of Monye ; 192
He nas nouȝwher wel-come · for his mony tales,
Bote ouur al I-hunted · and hote to trusse.

[f. 396 a. col. 2.] Pardoners hedden pite · and putten him to house,

tours] þis tiraunt T ; þese tirauntes U ;
þese tyrans D. *Tresour*] tresour, I
hote TUD.

175. *Ich hote ȝe*] THUD omit.
eny kunnes] ony kynne U ; any skynes
T ; eny kynnes D ; ony kynnes H.

176. *gurdeȝ*] gederith T ; gadereth
U ; gurde D.

177. *to me*] toth U.

OBS. In the margin of D is here
written, *Falsitas Deceptura Merces*
Simonia Mendax.

178. *seende*] sente TD. *warne*] seye
H.

180. *chacche*] take H ; lacche TUD.

181. *To ben set*] Er he be put TD ;
Sette him H ; Til he be set U. *preyere*]
preyur, I hote TD ; tresour, y hote U.

182. *Occurs in H only*.

183. *stood*] stant U. [*dume*] V

has dune, clearly by mistake for dume ;
þis dome H ; þat doom TD ; þe dome U.

184. *wente*] wente he þo H

185. *faste to fle*] fleo fast H ; fle for
fere UTD. *eke*] alle TUD.

186. *fals*] falsnesse TUD.

187. *doȝ*] dide H. *to go*] away U.
a-gast for] and gast D.

189. *Bi-souȝten*] & busscheden H ;
besshette TD ; By-schyttten U. *sullen*]
shewen TD.

192. *Lurkede*] lurkyng TUD ; H
om. lones] hyrnes & lanus H ; lanes
TUD. *to-logged*] to-luggid THUD.

194. *Bote*] TUD omit. *ouur al*
I-hunted] honsched as an hounde H.
hote to] y-hote T ; yhote go U.

195. *pite*] pytee of him H. *putten*]
pulden TD ; pullid UH.

- Wosschen him and wrongen him · *and* wounden him in
cloutes, 196 But pardoners
took him in,
washed him,
clothed him, and
sent him to
church with
pardons.
- And senden him on sonendayes · *with* seales to churches,
And ȝaf pardun for pons · poundmele a-boute.
- ¶ þis leornden þis leches · and·lettres him senden 200
For to [wone] with [hem] · watres to loke. Then leeches
begged him to
dwell with them;
- Spicers speeken *with* him · to a-spien heore ware,
For he kennede him in heore craft · *and* kneuȝ mony
gummes. and spicers asked
him to be
shopkeeper.
- ¶ Munstrals and Messagers · metten *with* him ones,
And *with*-heo[1]de him half a ȝer · and elleuene wykes. Minstrels
entertained him
half a year;
- ¶ Freres *with* feir speches · fetten him pennens ; 205 but Friars fetched
him thence, and
clothed him as a
Friar.
- For knowynge of Comers · kepten him as a Frere ;
Bote he haȝ leue to lepen out · as ofte as him lykep, 207
And is wel-come whon he wole · *and* woneȝ *with* hem ofte.
- And alle fledden for fere · and flowen in-to huirnes ;
Saue Meede þe Mayden · no mon dorste abyde ;
But trewely to telle · heo tremblede for fere,
And eke wepte and wrong hire hondes · whon heo was
a-tachet. 212
- Thus all fled into
corners for fear,
and only Meed
durst stay; and
even she wept
when taken
prisoner.

196. *Wosschen*] wysshenn TD; was-
chid U. *wrongen*] wypide TUD.
wounden] leyden H. *cloutes*] clopis
TUD.

197. *senden*] senten T; sent U.
churches] þe church H; chiroche TUD.
198. *pons*] pans H; panis T; pens
UD.

199. *þis—leches*] þannelouridelechis
TUD; þerof herden leches H. *him*
senden] besente T; he sente U; ben
sent D.

200. [*none* THUD] ben V. *For—*
none] þat he schuld wone H. [*hem*
THD] hym U. V has him, but the i
is over an erasure.

201. In H this line follows l. 208;
and the lines answering to ll. 201, 202
run differently, viz. as follows:—

Spicers aspieden him · & speken wiȝ
him feyre,
& preyeden him priuely · to putte forȝ
her ware,
& he asured hem forsoȝe · to serue

hem for euer.

202. *kennede—craft*] knewe her
craft H; coude on here craft TUD.
kneuȝ—gummes] coupe many lapes H;
knowith many gomme D.

203. *Munstrals, &c.*] Messangers
and mynstrels, &c. H.

204. *with-heo(l)de*] wiȝ-helden H;
of-heeld U; withheld T; helden D.
half a ȝer] an half ȝer H; half ȝer TU.
wykes] dayes TUD.

205. *Freres, &c.*] wiȝ faire speche
freres, &c. U

206. *kepten*] copide TUD; copeden
H.

207. *lykep*] luste H.

208. *wole*] cometh HU.

209. *And—fere*] Alle oȝur fledde
for ferd H. *huirnes*] hernis T; hyrnes
HU; hernes D.

210. *no mon*] no mo TUD; none H.

211. *fere*] drede HU.

212. *wepte*] wep T; wepe HD; weep
U. *hire hondes*] TUD omit.

PASSUS III.

[*Passus Tercius de Visione.*]

Now is Meed, all
alone, brought to
the king.

NOW is Meede þe Mayden I-nomen · and no mo of hem
alle,
Wiþ Beodeles and Baylyfs · I-brouht to þe kyng.
þe kyng clepet a Cler[ke] · (I knowe not his nome),
To take Meede þe Mayden · and Maken hire at ese. 4

"I shall ask her,"
said the king,
"whom she wishes
to wed; and
perhaps I may
forgive her."

"Ichulle assayen hire my-self · and soþliche aposen
What Mon in þis world · þat hire weore leouest.
And ȝif heo worche be my wit · and my wil folewe,
I schal for-ȝiue hire þe gult · so me god helpe!" 8

So a clerk brought
her to the
chamber.

¶ Corteisliche þe Clerk þo · as þe kyng hihte,
Tok þe Mayden bi þe Middel · and brouhte hire to
chaumbre.
¶ þer was Murþe and Munstralsye · Meede with to plesse;
Heo þat woneþ at westmunstre · worschipeþ hire alle. 12

Gladly the Justice
went to see her,
and said, "Mourn

Gentiliche with Ioye · þe Iustise soone
Busked him in-to þe Bour · þer þe Buyrde was Inne,

Passus, &c.; *found in* THUD.

1. *I-nomen and no mo*] I-nomen H;
and no mo TD; name U.

2. *wiþ*] And with U. *Baylyfs*]
with bayles H; baillys U. *I-brouht*]
& brouȝt H.

3. *clepet*] calliþ TD; called HU.
cler(ke)] clerke THUD. *knowe*] con
H; can TUD.

4. *To take*] & bade him take H.

5. *Ichulle*] I wolde U; I wile TD;
I wole H. *After my-self* H inserts seyð
þe kyng. *soþliche*] softly hir H.

6. *in þis world*] of þis moolde U.

7. *ȝif*] H omits. *my wit*] wyt TD.

8. *I schal*] I wile TD; I wole HU.
þe gult] þis gulte H; þis mysȝilt D.

9. *þo*] þanne TU; þen H; þan D.
as þe king hihte] as his kynde
wolde H.

10. *þe mayden*] mede TUD.

11. *with*] TUD omits.

12. *Heo*] þei H; TUD omits. *alle*]
ychoone H.

13. *Iustise*] Iustices THD. *soone*]
wel soone H; to sowpen U.

14. *him*] hem THD. *in-to*] to TUD.
Bour] chaumbur H. *buyrde was*
Inne] burde dwelliþ TUD.

Cumfortede hire kyndely · and made hire good chere, not, Meed, we
will get thee
clear off."
And seide, "Mourne þou not, Meede, · ne make þou no

serwe,

16

For we wolen wysen þe kyng · and þi wey schapen,
For alle Conscience Craft · and Casten, as I trouwe,
[þat þou schalt haue boþe myzt & maystrye · & make
what þe likeþ

wip þe kyng & þe comyns · & þe courte boþe]."

20

¶ Mildeliche þenne Meede · Merciede hem alle
Of heore grete goodnesse · and ȝaf hem vchone
Coupes of clene Gold · and peces of seluer,

Then Meed
thanked them all,
and gave them
gold cups and
ruby rings.

Rynges with Rubyes · and Richesses I-nouwe,
[þe leste man of here mayne · a mutoun of gold],

24

¶ þenne [lauȝten] þei leue · þis lordynges, at Meede.

Wip þat þer come Clerkes · to Cumforte þe same :

"We biddeþ þe be bliþe · for we beoþ þin owne,
Forte worche þi wil · while vr lyf dureþ."

28

Then came clerks,
and said, "Be
blithe, Meed, we
will work thy
will."

¶ Hendeliche þenne heo · be-hihte hem þe same,
To louen hem lelly · and lordes to maken,

She promised to
love them, and
make them lords.

And in Constorie at Court · to tellen heore names. 32

"Schal no lewednesse hem lette · þe lewedeste þat I loue
þat he ne worþ avaunset ; · for Icham I-knowe

"Naught shall
prevent one
whom I love

15. *good cheere*] at ease H. *and—
chere*] be clergie leue TD. U *reads*,
Curteisly confortide mede · by clergies
leue.

16. *Mourne þou*] ne mowrne þou H;
mourne TUD.

17. *schapen*] make TUD.

18. *The readings are*,
For al consciences cast · a craft as I
trowe T.

For al concience caste · a crafte can
we schewe H.

For al consciences cast · or craft as y
trowe U.

For Al concience cast · a craft as I
trowe D.

19, 20. *In H only*.

21. *Mildeliche*] Mekely H. *þenne
Meede*] mede þanne TD; mede U.

22. *grete*] U omits.

24. *I-nouwe*] manye THUD.

25. *From T*; occurs also in HUD.

26. [*lauȝten* HD] lauȝte TU; tok
V. *leue*] her leue H. *lordynges*]
lordis TUD.

27. *þer*] THUD omit. *Cumforte*]
conforten hire TUD.

28. *We biddeþ þe*] And bidden hire
TD; & bade here U.

29. *vr*] þi TD. *dureþ*] lastiþ THD.

31. *hem*] ȝow U. *lelly*] truly H.
to maken] hem make TH; ȝow make
UD.

32. *at*] at þe U. H *reads*, In courte
& in constrye, &c. *to tellen heore*]
callen here T; calle ȝowr U; telleþ D.

33. *Schal*] þer schal HU. *lewedeste*]
lede TU; ladde D.

34. *he*] þei H. *worþ*] worþ ferst
TUD, *I-knowe*] beknowe TUD.

from being
advanced."
Then came a
confessor, and
said,

"Though learned
and lay had all
lain by thee, I
would assoil thee
for a load of
wheat."

Then Meed knelt
to him, and
shrove her, and
gave him a noble.

Then he assoiled
her, and said that
if she would glaze
a window, she
should be saved.

She said that,
were that only
sure, she would
glaze all she
could.

þer Cunnyng Clerkes · schul Couche be-hynde."

þenne com þer a Confessour · I-Copet as a Frere ; 36
To Meede þe Mayden · ful Mekeliche he loutede,
And seide ful softly · in schrift as hit weore,

" þauh lerede and lewede · hedden leyen bi þe alle,
And þau; Fals hedde folewed þe · þis Fiftene winter, 40
I schal asoyle þe my-self · for a summe of whete,
And eke be þi Baude · and Bere wel þin ernde
Among Clerkes and knihtes · Conciencie to falla." 43

þenne Meede For hire misdede · to þat Mon knelede,
And schrof hire of hir sunnes · schomeliche, I
trouwe.

Heo tolde him a tale · and tok him a noble,
For to ben hire beode-mon · and hire Baude after. 47

¶ þene he asoylede hire soone · and [siþ] to hire soide,
" We han a wyndow in worching · wol stonden vs ful
heize :

Woldustow Glase þe Gable · and graue þerinne þi nome,
Siker schulde þi soule ben · for to dwellen in heuene."

¶ " Wust I þat," quod þe wommon · " þer nis nouþur
Wyndou ne Auter, 52

þat I ne schulde maken oþur mende · and my nome writē,
þat vche mon schulde seye · Ich were suster of house."

35. þer] þere as H. *Couche*] klokke TUD.

37. ful] THUD omit.

38. ful] wol U; wil D.

39. alle] ichone T; boþe H; echone D.

40. Fals] falsnesse UH; falshed TD. *Fiftene*] four score U.

41. summe of] sem of T; seem U; seme of D.

42. Baude] baudekyn TU; bawd-strot H. ernde] arnede T; erande HD; arende U.

43. falle] felle THUD.

44. knelede] lowtide U.

45. sunnes] shrewidnesse THD. *schomeliche*] shameles THUD

46. Heo] TUD omit. tale] tokne U.

47. beodeman—after] bawde · and

bere wel hir erand H.

48. V omits siþ; but H has siþ, TU siþen, D sethen.

49. in] of T. ful] wel T; wol U.

50. Woldustow] woldist þou THUD. *þerinne*] þere TUD.

51. for—heuene] heuen to haue TUD; heuen for to haue H.

52. nouþur] THUD omit.

53. þat—mende] þat I schulde mende or make H; þat I ne schulde graue and mende U. D omits ne.

54. þat—seye] þat iche segge shal se T; þat men schuldæn sey H; þat eche segge schulde wite U; That eche man shal se D. Ich were] þat I were H; þat I am D; I am T. of] of þour TUD; of þe H.

- ¶ Bote god to alle good folk · such grauynges defendet, But remember
And seiþ, *Nesciat sinistra quid faciat dextera.* ye the text, Matt.
vi. 3.
- Lete not þi luft hond · late ne raþe, 56
- Beo war what þi riht hond · worcheþ or deleþ ;
- Bote parte hit so priueli · þat pruide beo not seþen Give alms
Nouþer in siht, ne in soule · for god him-self knoweþ without pride,
Ho is Corteis, or kuynde · Couetous, or elles. 60 for God knoweth
the heart.
- ¶ For-þi I lere þou, lordynges · such writynges 3e leue, Cease, lordis, to
To writen in Wyndouwes · of þoure wel dedes, write on
Or to greden aftur Godus folk · whon 3e 3iuen or doles ; give alms.
Parauenture 3e han · oure hure þerfore here. 64 [f. 396 b. col. 1.]
- ¶ For vr saueour hit seiþ · and him-seluen precheþ, For what saith
Amen dico vobis, receperunt mercedem suam ; Christ? see
Matt. vi. 2.
- [Here forsoþe þei fongen · her mede forþ-wiþ].
- ¶ Meires and Maistres · and 3e þat beoþ mene Hear this, mayors
Bitwene þe kyng and þe Comuns · to kepe þe lawes, 68 and masters, and
As to punisschen on pillories · or on pynnyng stoles punish butchers
Brewesters, Bakers · Bochers and Cookes ; and bakers on the
For þeose be Men vppon Molde · þat most harm worchen, For they defraud
To þe pore people · þat [percel-mel] buggen. 72 the poor that buy
by retall.
55. to] and UD ; T omits. *defendet*] defendiþ THUD. *sinistra*] sinister
TD. *dextera*] dexter TD.
56. *hond*] halfe U.
57. *Beo war*] wite U. *hond*] half
U. or] ne U.
58. *Bote—priueli*] And (Ac D) so
preuyliche parte it TUD ; so priuely be
it parted H.
61. *lere*] rede HU. *lordynges*] lor-
dis TUD. *such—leue*] leuiþ such
wrytyng TD ; such lernyngus to leue
H ; to leue swiche writynges U.
63. *folk*] men TUD. or] THUD
omit.
64. *Parauenture*] An aunter TU ;
In aunter lest H ; On Awnter D.
oure] þoure THUD. *þerfore*] þerof
TD. *oure—here*] þour mede for þour
gode U.
65. *seiþ*] selde TUD. *precheþ*] pre-
chid TUD. H reads,
For of suche men oure sauyoure · seiþ
in þe gospel. Amen] Amen,
amen U.
- TD read, Amen, amen, recipiebant, &c.
66. Occurs in H only.
- OBS. : ll. 67—77 comprise the passage
of which readings from 29 MSS. are
given in a pamphlet entitled "Par-
allel extracts from 29 MSS. of Piers
Plowman," &c. ; by the Rev. W. W.
Skeat (published for the E. E. T. S.).
67. *Meires*] 3e meires H. *Maistres*] macerys U. and—mene] hij þat ben
mene T ; þat beoþ ordeyned meenes
H ; þei þat ben mene UD ; hij þat ben
menene dwellyn H.
68. þe] his U. to kepe þe lawes]
þe lawe for to kepe H.
70. *Brewesters*] Brewerys TUD, D.
- 71, 72. H omits these lines.
72. [percel-mel] TUD (and 14
other MSS.) ; V reads, þat al schal
a-buggen.

¶ þei punisschen þe peple · priueliche and ofte,
And recheþ þorw Reg[r]atorie · and Rentes hem buggeþ,
With þat þe pore people · schulde puten in heore wombe.

Were they true
men, they would
not be so rich.

¶ For toke þei on trewely · þei timbrede not so hye, 76
Ne bouzte none Borgages · beo 3e certeyne.

But Meed advised
the mayor to take
bribes,

Bote Meede þe Mayden · þe Meir heo bi-souzte,
Of alle suche sullers : seluer to taken,
Or presentes withouten pons · as peces of seluer, 80
Rynges with Rubyes · þe Regratour to fauere.

and to suffer
them to cheat.

“For my loue,” quod þe ladi · “loue hem wel vchone
And soffre hem to sulle · sumdel azeyn Resoun.”

But Solomon
thus speaks
against all
receivers of
bribes : (see Joh
xv. 34).

¶ Bote Salamon þe Sage · a Sarmoun he made, 84
To a-Mende Meires · and men þat kepeþ þe lawe ;
And tolde hem þis teeme · þat I wol telle noupe :

*Ignis deuorabit tabernacula eorum qui libenter
accipiunt munera.*

This Latin means,
that fire shall
consume the
tabernacles of
bribery.

Among þis lewede men · þis latin Amountep,
þat Fuir schal falle · and brenne atte laste 88
þe houses and þe homes · of hem þat desyreþ
For to haue 3iftes · in 3oupe or in elde.
[Now beoþ 3e war, if 3e wole · 3e maysturs of þe lawe ;

73. *punisschen*] poisonen TUH₂D;
pylen H. *peple*] pore pepul H. and
ofte] wel ofte TUH₂D.

74. *recheþ*] risen vp TH₂; richen
UD. H reads, & waxen ryche regra-
tours, &c.

75. *With þat*] Of þat TUH₂D.
wombe] wombes HU.

76. *toke—trewly*] if þei token with
trouthe H; ne toke þei so wrongwisly
U; took he but trewly H₂.

77. *bouzte none*] schulde oye noo H.
borgages] bargaynes U; bargages H₂.
3e] 3e wel TH₂; þou wol UD.

79. *suche sullers*] selleris U. *seluer
to taken*] for to take syluer H.

80—127. *Transposed in D; see pre-
face.*

80. *withouten pons*] oper pens U;
withouten panis T. as] os H; or U.

81. *with Rubyes*] or oper richesse
T; or richesness U; or other richesness

D. *þe—fauere*] þat regratour to
meynteyne T; þese regratoures to
fauoure H; þese regratours to meyn-
tene U; Regratours to mayntene D.

82. U omits this line. *wel*] THD
omit.

84. *Bote*] TUD omit.

85. *To—meires*] For to amende men
TD; to amende wiþ þise meynes H.
and men] TD omit.

86. *And—teeme*] And tok hym þis
teeme TUD; lo, þis was his teme H.
wol—noupe] telle þenke THUD.

87. *lewede men*] lettride lordis TD;
lettride men U.

88. *brenne*] forbrenne TD; for-
brenne right U.

90. *For—3iftes*] To haue 3eftis for
here seruice TD; to take 3yftes amyse
H; to haue mede for here seruise U.

91—94. *Occur in H only.*

for þe soþe schale be souzte of þoure soules · so me god
helpe,

Ye who permit
wrong must
answer for it.

þe suffraunce þat 3e suffre · such wrongus to be wrouzt ;
While þe chaunce is in þoure choyse · cheose 3e þe best].

ÞE king com from Counseyl · and cleped aftur Meede,
And of-sente hire a-swipe · Seriauns hire to fette, 96
And brouzte hire to boure · with Blisse and with Loye ;
[wiþ myrþe & wiþ mynstrasye · þei pleseden hir ychoone].

Then the king
sent for Meed,
who was brought
with mirth and
song.

Corteisliche þe kyng · Cumseþ to telle,
To Meede þe Mayden · [meleþ peose] Wordes : 100
“ [Unwittily, ywys.] · wrouht hastou ofte ;

Then the king
courtously
spake thus :

Bote worse wrouhtest þou neuere · þen whon þou fals
toke.

“ Never hast
thou done worse
than now ; but
do so no more.

Ac I forgiue þe þis gult · and graunte þe my grace ;
Hennes to þi deþ day · do so no more. 104

¶ Ichauē a kniht hette Conscience · com late from
bi-þonde,

I have a knight
named
Conscience ; wilt
thou marry him ?”

þif he wilne þe to wyf · wolt þou him haue ?”

¶ “ 3e, lord,” quap þat ladi · “ [Lord] for-beode hit elles !
Bote Ich holde me to oure heste · honge me sone !” 108

“ Yes,” said she,
“ I will do your
will.”

95. *þe—counseyl*] þe kinge fro coun-
seil com T ; þan þe kyng fro Councell
come D ; Then cam þe kyng from þe
counseyle H ; þe king & his conseil
com U. *cleped*] callide THUD.

96. *The readings are,*
And ofsente hire as swipe seriauntis
hire fecche (fette D) TD ;
And sent aftur hir asswipe · seriawntis
hir fette H ;
& of-sente here swithe · wiþ seriauntes
here fette U.

*In the latter, fette is transferred by
mistake to the beginning of the line
following.*

97. *boure*] borugh T ; þe boure H.
with—Loye] þere þe king was ynnē H.

98. *Occurs in H only.*

99. *Corteisliche*] Certis TD. *cum-
seþ to telle*] þoo seyde to mede H.

100. H *omits this line.* [meleþ
peose] *There is no doubt that such
should be the reading ; but in V the*

*scribe has mis-written it melodies,
which is nonsense ; in T and H₂ we
find melis þise ; in U it is moueþ
þese ; D corruptly has mekely þese.*

101. *From T. V has the inferior
reading, Qweynteliche, quap þe kyng ;
which makes the king begin to talk a
third time. The other readings are,*
Certis unwysely H ; Vnwittily wrought ·
hast þou wol ofte UD.

103. H *omits by mistake the last
half of this line, and the first half of
l. 104. my*] TU omit.

104. *do so*] do þou so TUD ; so þou
do H.

105. *hette*] U *omits ; D is here again
corrupt.*

106. *him haue*] assente H.

107. *3e*] 3a TU ; 3ea .H. [Lord
TUD] V and H *have* God, *which
spoils the alliteration. hit*] TH omit ;
U *reads,* lord it forbede elles.

108. TDH₂ *omit this line. The*

Then was
Conscience called,
who knelt and
asked the king's
will.

¶ þenne was Conscience I-clepet · to comen and apeeren
To-fore þe kyng and his Counsel · Clerkes and opure.
Kneolyng Conscience · to þe kyng loutede,
[to wyte what his wille were · & what he do schulde].

"Wilt thou wed
this woman?"
said the king.

¶ "Woltou wedde þis wommon," quod þe kyng · "ȝif I
wol assente?" 113

Heo is fayn of þi felawschupe · for to beo þi make."

"Nay, Crist
forbid!" quoth
Conscience.

¶ "Nay," quap Conscience to þe kyng · "Crist hit me
forbeode!"

Er Ich wedde such a wyf · wo me bi-tyde! 116

"She is frail and
fickle, and makes
men sin."

¶ Heo is frele of hire Flesch · Fikel of hire tonge;
Heo makeþ men misdo · moni score tymes;
In trust of hire tresour · teoneþ ful monye.

She teaches
women
wantounesse.

¶ Wyues and widewes · wantounesse heo techep, 120

She caused
Adam's fall; and
harms Holy
Church.

Lereþ hem lecherie · þat loueþ hire ȝiftes;
Vr Fader Adam heo falde · wiþ Feire biheste;
Apoysende Popes · and peyreþ holy chirche.

þer nis no beter Baude · (bi him þat me made!) 124
Bitwene heuene and helle · In eorþe þauȝ men souhte.

She is frail, and a
tale-bearer;
common as a

¶ Heo is Tikel of hire Tayl · Talewys of hire tonge,
As Comuyn as þe Cart-wei · to knaues and to alle;

others give,

Bote ich hoolly be at ȝoure heest ·
gurd off my nek H.

But y be holy at ȝour heste · hange me
elles U.

109. *I-clepet*] callid THD; ȝcalled
U. D *omits* conscience.

110. *Tufore*] Before THUD.

111. *to*] þen to H.

112. *From* H. What þat his wille
were, &c. TD; What his wille were, &c.
U. *Omitted in V by mistake, for it
leaves the sentence incomplete.*

113. *quod þe kyng*] THUD *omit*.
I] he D.

114. *Heo*] for sche UD; for heo TH.

115. *Nay*] TUD *omit*. *me*] T *omits*.

117. *Flesch*] feiþ TUD, *tonge*]
speche TUD; feiþ H.

119. *teoneþ*] she teniþ T; heo
teoneþ H; sche troyteþ U; sche tenes
D.

120. *heo*] TUD *omit*.

121. *Lereþ hem*] leride hem TUD;
lereþ hem to H. *loueþ*] loudiden TD;
louedyn U. *þat—ȝiftes*] & leeching
of ȝeftis H.

122. ȝoure fadir he fellide · þoruȝ
false behest T;

fele men heo falliþ · wiþ faire
behestis H;

ȝour fadir sche fellide · þurw
false byhestes U;

ȝoure fader sche felde · wiþ
fals be-hestes D.

123. *Apoysende*] Apoisonide TD;
Apo[i]sowned U. H *reads*, & popes
heo poiseneþ. *and peyreþ*] apeiride al
TU; Apeyred D.

124. *þer nis no*] I not a TD; Is
noght a U.

125. *In*] & TU.

127. *knaues—alle*] knaue & to
monke TU; knaues & to monkes D.

- To Preostes, to Minstrals · to Mesels in hegges. 128 cartway to every knave. Assizers and summoners and sheriffs praise her.
- Sisours and Sumpnours · suche men hire preisen ;
- Schirreues of schires · weore schent ȝif heo nere.
- ¶ Heo doþ men leosen heore lond · and heore lyues after, She makes men lose both land and life, and releases prisoners by bribes.
- And leteþ passe prisons · and payeþ for hem ofte. 132
- Heo ȝeueþ þe Iayler Gold · and grotes to-gedere,
- To vn-Fetere þe False · and fleo where hem lykeþ.
- Heo takeþ þe trewe bi þe top · and tizeþ him faste, She ties true men fast, and hangs the innocent.
- And hongep him for hate · þat harmede neuere. 136
- Heo þat ben Curset in Constorie · counteþ hit not at a Russche ;
- For heo Copeþ þe Commissarie · and Coteþ þe Clerkes ;
- Heo is asoyled as sone · as hire-self lykeþ. She is assailed when she pleases.
- H**eo may as muche do · In a Mooneþ ones, 140
- As [ȝoure] sece seal · In Seuen score dayes.
- Heo is priue with þe Pope · Prouisours hit knowen ; She is intimate with the pope, and seals bulls.
- Sir Simonie and hire-self · asselen þe Bulles ;
- Heo Blessede þe Bisschopes · þouȝ þat þei ben lewed. 144
- ¶ Prouendrerres, persuns · Preostes heo meynteneþ,
- To holde Lemmons and Lotebyes · al heor lyf-dayes, She maintains priests in concubinage.

128—142. Omitted in D.

128. *To—minstrals*] To mynstrelis, to messangeris T^{UH}₂; To monkis, to minstrals H. *to mesels*] many tyme U.

129. *sumpnours*] schereues U.

130. U omits this line. *nere*] ne were T.

131. *lond*] lyf U. *lyues*] lond U; life T. *after*] eke H; boþe T.

132. *passe prisons*] prisouns passe H; passe prisoners T; passe þe prisoners U.

133. *Heo*] And THU. *Iayler*] gaileris TU. *to-gedere*] among H.

134. *And—lykeþ*] fle where hym likeþ TU.

135. *þa trewe*] treuþe HU. *tizeþ him*] teieþ hym vp U.

136. *hate*] hattrede THU. *harmede*] harm dide H.

137. *Heo þat ben*] þeiȝ heo be H; To be TU. *counteþ*] heo countib TH;

sche ȝyueþ U. at] THU omit. *Russche*] cresse H.

138. *coteþ þe*] cloþiþ hise TU.

140. *Heo may*] She may neiȝ T; Sche may ny U. *as muche do*] do as myche H.

141. [ȝoure TH] vre V; þe U. *seuen—dayes*] foure score wintris H.

143. *asselen*] selen HU; seliþ TD.

144. *Heo—þe*] She bliisip þise TUD; Heo examyneþ þe H. *þouȝ—ben*] ȝif þei be T; if þei beþ H; þo þat ben D.

145. Prouendroures, prestis & persones · she mayntenip to holde T; (D same, omitting prestis &);

Prouendroures, persones · prestes sche meynteneþ to holde U.

146. TUD omit to holde here; see l. 145.

- And bringeþ forþ Barnes · aȝeyn forbodene lawes.
 þer heo is wel *with* þe kyng · wo is þe Reame ! 148
 For heo is Fauerable to Fals · and fouleþ Treuþe ofte.
 ¶ Barouns and Burgeis · heo bringeþ to serwe,
 Heo Buggeþ *with* heore Iuweles ; · vr Iustises heo
 schendeþ.
- She lies against the laws,
 and appoints love-days.
 Law will not make an end without bribes.
 Such is her evil life.
 The poor cannot make their complaints known.
 Then Meed was sorry, and asked leave to speak.
 The king bids her excuse herself.
- Heo lihþ aȝeyn þe lawe · and letteþ so faste, 152
 þat Feiþ may not han his forþ · hir Florins gon so pikke.
 Heo ledeþ þe lawe as hire luste · *and* loue-dayes makeþ,
 þe Mase for a Mene mon · þauȝ he mote euere.
 Lawe is so lordlich · and loþ to maken eende, 156
With-outen presentes or pons · heo pleseþ ful fewe.
 Clergye an Couetise · heo Coupleþ to-gedere.
 þis is þe lyf of þe ladi · vr lord ȝif hire serwe ! 159
 And alle þat Meynteneþ hire · [myschaunce hem bytide] !
 For [þe] pore may haue no pouwer · to playne, þauȝ hem
 smerte,
 Such a Mayster is Meede · A-Mong Men of goode."
- þenne Mornede Meede · and Menede hire to þe kyng
 To haue space to speken · spede ȝif heo mihte. 164
 þenne þe kyng graunted hire grace · with a good wille :
 "Excuse þe, ȝif þou const · I con no more seye ;
 For Conscience haþ a-cuiset þe · to Congeye for euere."

147. *bringeþ*] bringen TUD. *for-*
bodene] forbode HU.

148. *wel*] U *omits*.

149. *fouleþ*] falliþ H ; foloweþ D.

150. *Burgeis*] bachelers H. *to*] in
 TD.

151. Be Ihesu, wiþ hire Iuelx · ȝoure
 Iustice she shendiþ TUD ; *where for*
 Iuelx U *has* Ieweles, D Iuels. *heo*] &
 hem H.

152. *Heo lihþ*] And leiþ TD ; Sche
 leyth U ; Makþ hem liȝe H. *letteþ*
so faste] lettþ þe treuþe T ; lettþ
 treuþe ofte U ; lettþ it so fast H. D
corrupt, here and in next line.

153. *not—forþ*] haue no forþ H.

154. *Heo—þe*] She let T. *hire*
luste] heo wol H.

155. *Mene*] pore U. *þauȝ—euere*]
 þei he plede euere H.

156. *so lordlich*] now lordschipe D.

157. *pons*] panis T ; penyes H ; pens
 UD. *ful*] wel H.

158. *an*] & THD ; and U.

159. *þe*] þat TUD ; þy H.

160. *Meynteneþ hire*] hire meyn-
 teneþ H ; meintene here men UT.
 [*myschaunce hem bytide*] From H ;
 TUD *have the same*. V *merely repeats*,
 vr lord ȝif hem care.

161. V *omits* þe, but it is found in
 H. TUD *have*, For pouere men, &c.
to—smerte] to pleyne hem þeiȝe þei
 smerte U.

163. *menede*] pleyned HU.

165. *þenne*] THUD *omit*.

166. *no more seye*] sey no more H.

167. *haþ a-cuiset*] acuisþ TUD.
congeye] cunge T ; couieye þe H ;
 conge þe D ; cunge þe U.

- "Nay, lord," quap þat ladi · "leef him þe worse 168 "Disbelieve
Whon ȝe witen witerliche · Wher þe wrong lihp. Conscience," said
¶ þer Mischeſ is gret lord · Meede may helpe, she;
And þou knowest, Conscience · I com not to chyde,
Ne to depraue þi persone · with a proud herte. 172
¶ Wel þou wost, Conscience · (But ȝif þou wolt lyȝe),
þow hast honged on my Nekke · Enleue tymes; "for well knowest
And eke I-gripen of my gold · and ȝiuen þer þe lykede. thou hast hung on
Whi þou wrappest þe now · wonder me þinkeþ! 176 my neck eleven
For ȝit I may as I mihte · menske þe wiþ ȝiftes, times, and taken
And Meyntene þi Monhede · more þen þou knowest, money from me,
And þou hast famed me foule · bifore the kyng heere. and hast defamed
¶ For Culde I neuere no kyng · ne counseilede þer-after; me. And yet I
Ne dude i neuere as þou dust · I do hit on þe kyng! 181 never killed a
¶ In Normandie nas he not · a-nuyzed for my sake; king, as thou
Ac þou þi-self sopliche · schomedest him þere, didst.
Creptest in-to a Caban · for Colde of þi nayles, 184
Wendest þat wynter · wolde haue last euere,
And dreedest to haue ben ded · for a dim Cloude,
And hastedest hamward · for hunger of þi wombe!
¶ Withouten pite, pilour! · pore Men þou robbedest, hastening home
for hunger

169. *lihp*] liggeþ TD; liþ H; duel-
lith U.

170. *grete lord*] gret TUD; most H.
mede—helpe] mede it may amende
H; mede mayde may helpe D.

171. *And þou knowest*] þou know-
ist wel H. *com not*] can nouȝt for T.

172. *depraue*] dispise U.

174. *Nekke*] half TUD (*one would
expect to find half (= hals, a neck)
but it is plainly half*). *Enleue*] en-
leuene TU; elleuen DH.

175. *I-gripen of*] grepe TD; gripen
U. *ȝiuen þer*] gyue it where TD.
lykede] list H; likiþ TD.

177. *Fbr*] THUD omit. *menske*]
mylde U; auauunce TD.

179. *And*] But H. *heere*] nowþe H.
180. *Culde*] kilde TU; kelled D.

H *reads*,
& I agult hym neuer · ne his counael

neþer.

181. *Ne—dust*] Ne dide as þou
demist TUD; for I dede neuer as þou
didest H. *þe kyng*] þy-silue H.

182. *anuyzed—sake*] noied for me
U.

183. *schomedest*] asshamidest T;
aschamyd H; schamed D. *þere*] ofte
TD. U *reads*, Ac þou self sikerly ·
conseiledest hym þennes: *see* l. 199.

184. *Creptest*] þou creptest H;
Crope TD; creep U.

185. *Wendest*] þou wendest H.
haue] UD omit. *last*] y-last H.

186. *to—ded*] þe to be ded U; to
be ded T; for to be ded D.

187. *And hastedest*] And hastide
þe TD; þou hastedest þee H; & hasti-
dest þe U.

188. *pite*] riȝt H. *pilour*] þou
pilour HU.

- And beere heor bras on þi Bac · to Caleys to sulle. 189
- But I laughed,
and made my
lord merry, and
made his men
hopeful.
- þer I lafte *with* my lord · his lyf forto saue,
Maade him murþe ful muche · Mournynge to lete,
Battede hem on þe Bakkes · to bolden heore hertes,
Dude hem hoppe for hope · to haue me at wille. 193
- Had I been
marshal then, he
should have been
lord of all the
land!
- Hedde I be Marchal of his Men · (bi Marie of heuene) !
I durste haue I-leid my lyf · and no lasse wed,
He hedde beo lord of þat lond · in lenkþe and in brede ;
And eke kyng of þat cupþe · his cun for to helpe ; 197
- þe leeste barn of his blod · a Barouns pere.
- But thou,
Conscience, didst
counsel him to
leave that richest
realm.
- ¶ Sopliche, þou Conciencie · þou counseildest him þennes,
To leue þat lordschupe · for a luitel seluer, 200
- A king should
reward them that
serve him.
- þat is þe Riccheeste reame · þat Reyn ouer houseþ !
- Hit bicomeþ For a kyng · þat kepeþ a Reame
To ȝiue meede to men · þat mekeliche him seruen ;
To Aliens, to alle Men · to honoure hem *with* ȝiftes. 204
- Thus emperors
and earls get their
young servants.
- Meede makeþ him beo bilouet · and for a Mon I-holden.
Emperours and Eorles · and alle maner lordes
þorw ȝiftes han ȝonge men · to renne and to ride.
- Thus, too, the
pope gives
rewards to men.
- ¶ þe pope and his prelates · présentes vnderfongen, 208
And Meedeþ men hem-seluen · to meyntene heore lawes.

190. *laſte*] *leſte* TU.

191. & made him merie · morn-
ynge to lete H ;

And made hym murþe · mourn-
ynge to leue TD ;

And made hym mirthes · fro
morwe til eue U.

192. *Battede—Bakkes*] And bater-
ide hym on þe bak T ; & batrid men
on here backis H ; I batride on
þe bak UD. *to—hertes*] boldite his
herte TUD.

193. *Dude hem*] Dede hym TD ; &
dide hym U ; I made hem H. *hoppe*]
D omits. *hope*] ioize H. *wille*] here
wille H ; his wille U.

194. *Marchal*] marchaunt (1) TD.
Men] oost H. *Marie*] maries loue
H ; mary loue U.

195. *lyf*] heed U. *lasse*] wors D.

196. *hedde be*] schuld haue be

THUD.

197. *cupþe*] kip TH₂ ; kytthe U ;
cuntrey H ; kyth D. *oun*] kyn THUD.

198. *barn*] brol TUD.

199. *Sopliche*] but sopely H ;
Cowardliche UD. T omits this very
necessary line.

200. *þat*] his TUD. *seluer*] disese H.

201. *þat—houseþ*] þat regniþ ouer on
T ; þat regneþ ouer one D.

202. *for*] to H ; TUD omit.

203. *mede—men*] hiſe men mede
TUD. *mekeliche*] menſkly H.

204. *To*] And U. *hem*] U omits.

205. *him*] U omits. *beo*] H omits.

206. *Emperours*] dukis H.

208. *and*] wiþ TUD.

209. *mon hemſeluen*] men hymſelfe
T ; gretly men H ; hem hym-selue U ;
men here-self D. *heore*] here THD ;
his U.

- ¶ Seruauns for heore seruise · (3e seon wel þe sope),
Takeþ Meede of heore Maystres · as þei mowen a-corde.
Beggars for heore biddying · Biddeþ Men [meede]; 212
Munstrals for heor Murþe · Meede þei asken.
¶ þe kyng Meedeþ his Men · to maken pees in londe;
Men þat knoweþ Clerkes · Meede hem craueþ.
¶ Prestes þat precheþ · þe peple to goode 216
Askeþ Meede and Masse-pons · and heore Mete eke.
Alle kuzne craftes men · craueþ Meede for heore prentys;
Meede and Marchaundie · mot [nede] go to-gedere. 219
þer may no wiht, as I wene · with-outen Meede libbe.”
“Now,” quod þe kyng to Concience · “be crist, as me
pinkeþ,
Meede is Worpi · Muche Maystrie to haue!”
“Nay,” quod Concience to þe kyng · and knelede to
grounde;
“þer beoþ twey maner of Meedes · my lord, bi þi leue.
þat on, good God of his grace · 3iueþ, in his blisse, 225
To hem þat wel worchen · whil þat þei ben here.
¶ þe Prophete hit prechede · and put hit in þe psauter,
Qui peccuniam suam non dedit ad vsuram, &c. (Ps. xv. 5);

Servants receive wages.

Beggars ask for gifts, and so do minstrels.

The king pays his men to keep the peace.
Priests expect mass-pence.

Trade and payment go together; none can live without reward.

“Then Meed is worthy to rule,” said the king.

“Nay,” said Conscience,
“there are two kinds of Meed;

the one, such as God gives men on earth

210. *Seruauns*] *seruauntis* THUD.
3e—*sope*] we se wel þe sope TUD; wite
3e for sope H.

212. U omits this line. *biddying*]
bedis H. [*mede* THH₂D] V has mete,
which is out of place entirely.

214. *Meedeþ*] haþ mede of U; haþ
nede (*sic*) of TD.

215. Men þat ben clerkis · crauen of
hym mede TUD; & þese kunnyng
clerkis · crauen vpon mede H.

217. *Masse-pons*] messe-penis TUD;
maspenyes H. eke] also TUD.

218. *Alle—craftes*] Of alle kyn
crafty T; Alle kynne crafty U; &
alle manere craftis H; alle kende
crafty D. for] to H.

219. [*nede*] V has not, which is
contrary to the sense; the others have
these half-lines: mote nede go to-

gidere TH₂D; most nede holde to-
gedris H; mot nede mete to-gidres U.

220. No wiht as I wene · wiþoute
mede miȝte libbe TU. *mede*] mete
D. *libbe*] lyue H.

221. *Now*] þo H; TUD omit. as
me pinkeþ] þat me made H.

222. *muche*] þe TUD.

223. *grounde*] þe grounde H; þe
erþe TUD.

224. *my*] U omits. þi] ȝour THUD.

225. þat on] þe ton U. *good*] THU
omit. 3iueþ] haþ grauntid H. D is
corrupt.

226. *wel worchen*] werchen wel
TUD. þat] THUD omit.

227. *hit prechede*] prechijþ it T;
prechide it UD. and—*psauter*] and
preued it in þe sauter H. non dedit]
dat H; dedit TH₂D. ad] in H.

[f. 307 a. col. 1.]
and such as God
will give you if
you love good
men;

the other, such as
maintains
misdoers, and of
which the psalter
speaks (Ps. xxvi.
10).

Such as take
bribes will have
to answer for it.

Priests that take
money shall have
the reward St
Matthew speaks
of (Matt. vi. 5).

But that which
labourers receive
is not Meed
(Bribery), but
wages.

In trading is no

Tak no Meede, mi lord · of Men þat beoþ trewe ; 228
Loue hem, and leue hem · for vr lordes loue of heuene;
Godes Meede and his Merci · þer-with þou maiht winne.

¶ Bote þer is a Meede Mesureles · þat Maystrie desyret,
To Meyntene Misdoers · Meede þei taken ; 232
And þerof seiþ þe psauter · in þe psalmes eende,

*In quorum manibus iniquitates sunt ; dextera eorum
repleta est muneribus ;*

[þat here riȝthond is hepid · ful of ȝeftis],
And heo þat gripeþ heore ȝiftus · (so me God helpe !)
þei schullen a-Bugge bitterly · or þe Bok lyȝeþ ! 236

¶ Preostes and Persones · þat plesyng desyreþ,
And takeþ Meede and moneye · for Massen þat þei
syngen,

Schullen han Meede in þis Molde · þat Matheu hap
I-grauntet ;

Amen dico vobis, receperunt mercedem suam.

þat laborers and lough folk · taken of heore Maystres, 240
Nis no Maner Meede · bote Mesurable huyre.

¶ In Marchaundise nis no Meede · I may hit wel auoue ;
Hit is a permutacion · a peni for anoþer.

228. *men*] hem T.

230. *þou maiht*] miȝte þou THD ;
myghtow U.

231. *Bote*] TUD omit. *Maystrie
desyret*] maystrie desirēþ H ; maistris
desirēþ TD ; maistres deayren U.

233. And þerof seide þe sauter · in
a salmis ende T ;

And þat witnessiþ wel þe
sauter · of wicked men H ;

UD like T, but with seith for seide.
In quorum] *Inimicorum* (!) H.

234. *In* H only.

235. *And—ȝiftus*] But he þat gripeþ
siche ȝeftis H. *ȝiftus*] gold U.

236. *þei*] he H ; TUD omit. *þei—
bitterly*] he schal abigge it bitterly H ;
Schal abyge ful bitere U.

237. *Preostes—Persones*] Persouns
& preatis H. *þat—desyreþ*] þat
penyes desiren H ; þat plesynges de-

siren U.

238. *And takeþ*] to take H ; Schal
take U ; þat take TD. D omits &
moneye.

239. *Schullen*] þei H. *Meede*] þe
mede U ; here mede H. *in*] on
THD ; of U. *þat—I-grauntet*] with-
outen eny more H. H omits the
Latin quotation. Amen—vobis]
Amen, amen TD. *receperunt*] recipie-
bant TUD.

240. *lough folk*] lewid men H ; loud
(or lond) folk U.

241. *Nis*] hit nis H ; It is UD ; Is
T. *Meede*] of mede T. *bote*] but a
TUD.

242. *nis*] is TUD.

243. It is a permutacion apertly,
&c. TD ; but a-pert permytacion · as
a, &c. H ; It is apertly a permutacion,
&c. U. *peni*] peny-worth UD.

But Raddest þou neuer *Regum* · [þou] recreizede Meede,
Whi þat veniaunce fel · on Saul and his chi[ld]ren ? 245

God sende to seie · Bi Samuels mouþe,
þat Agag and Amalec · and al his peple aftur,
Schulden dye for a dede · þat don hedde his eldren
Aȝeynes Israel and Aaron · and Moyses his broþer. 249

¶ Samuel seide to Saul · God seendeþ þe and hoteþ
To beo boxum and boun · his bidding to worche ;
“ Weend þider with þin host · wymmen to Culle, 252
Children and Cheorles · Chop hem to deþe,
Loke þow culle þe kyng · Coueyte not his goodes
For Milions of Moneye ; · Morþer hem vchone.
Bernes and Beestes · Brenne hem al to askes.” 256

¶ And for he culde not þe kyng · as crist him-self hihte,
Coueytade feir catel · and [culde] not his Beestes,
Bote brouhte wiþ him þe Beestes · as þe Bible telleþ,
¶ God sende to seye · þat [Saul] schulde dye, 260
And al his seed for þat Sunne · schendfulliche ende.
Such a Mischef Meede · made þe kyng to haue,
þat God hatede him euere · and his heires after.

Meed, but only
barter.
Hast thou not
read, in Kings,
how God told
Saul to slay Agag
for Amalek's sin
against Israel ?

(1 Sam. xv.; Exod.
xviii. 8).
Samuel said to
Saul,

“ Go and kill
women and
children, and king
Agag; but covet
not his goods.

Burn both barns
and beasts.”
But because he
did not so,

God sent to say
that he should
die.

Thus did Meed
make God hate
him.

244. [þou TUH₂D] þat VH.

245. *whi*] how H. *and*] and on
TU; and eke on D.

246. *sende—seie*] sente hym to segge
TU; sende him to say H; sent hym
to sayne D.

247. *Agag*] achar U. *and Amalec*]
of amalek TH; for Amalec D. *al*]
TD omit.

248. *his*] here T.

249. TUD omit *this line*.

250. *and hoteþ*] to say H.

251. *boun*] bold U. *worche*] ful-
fille TUD.

252. Wend þou to amalek wiþ pine
ost · þe cuntre to quelle H.

253. *chop*] dryue H; schap D.

254. U omits *this line, and also ll.*
255, 256.

255. *Milions*] any mylonis THD.
morþer] murdre T; molde H; morder
H₂; muldre D.

256. burwes & bernes · & bestis þou

brenne H. *al to askes*] to deþe TD.

257. *him-self hihte*] hymself sende
H; hym selue bad U; bode sente T;
hym boþe sente D.

258. *Coueytade*] but coueyted UH.
feir] here TU; þe H; his D. *his*]
here H. *and—Beestes*] kilde not hire
bestis TH₂UD; hence culde *is the*
reading; V and H read slouh, slow.

259. *him—Beestes*] hem here goodis
H. *telleþ*] techiþ H; hym tolde (!)
T; tolde D.

260. God seide to samuel · þat saul
schulde deize TUD. [*Saul*] *So in*
THUH₂D; V has Samuel, *which is*
obviously wrong.

261. *schendfulliche*] senfully schulde
T; schendfully schuld D.

262. *Mischef*] mysdede U.

263. *hatede—euere*] hatip þat kinge
T; hateth þe kyng D; hatid hym for
euer H; hatide þe kyng for euere U.
his] alle hise THUD.

- be Culorum of þis [clause] · kepe I not to schewe, 264
 In Auenture hit [nuyzed] me · an ende wol I make :
 ¶ And riht as Agag hedde · hapne schulle summe;
 Saul shall be blamed, and David diademed. Samuel schal slen him · and Saul schal be blamet,
 Dauid schal ben Dyademed · and daunten hem alle, 268
 And on cristene kyng · kepen vs vchone.
 I, Conscience, well know that Reason shall reign; Conciencie knoweþ þis ; · for kuynde wit me tauzte
 þat Resun schal regne · and Reames gouerne ;
 Schal no more Meede · be Mayster vppon eorþe, 272
 Bote loue and lounnesse · and leute to-gedere.
 and there shall be Love, Humility, and Loyalty; Loyalty shall punish trespassers. ¶ And heo þat trespasseþ to troupe · or doþ azeyn his wille,
 Leute schal don him lawe · or leosen his lyf elles.
 Schal no seriaunt for þat seruise · were a selk houue,
 Ne no Ray Robe · wiþ Riche pelure. 277
 Meed makes Law rich, and Loyalty poor. ¶ Meede of misdoers · makeþ men so riche,
 þat lawe is lord I-waxen · and leute is pore.
 Vnkuynde[n]esse is Comaundour · and kuyndenesse is
 Banesch. 280
 But Common Sense shall yet return, and make Law a labourer. [Ac] kuynde wit schal come ȝit · and Conciencie to-gedere,
 And make of lawe a laborer · such loue schal aryse !”

264. *culorum*] *coloure* H. [clause] *Inserted on the authority of T and H₂; not in VHU; D has the paraphrase, The ende of þis terme · y oute to schewe.*

265, 266. *Omitted in H.*

265. *In—me*] An Aunter it me noiȝide T; An aunter ȝif it noiede me U; On Aunter it noyed me now D. [nuyzed] *Such should be the reading; of l. 182. In V it is miswritten munged.*

266—269. *In TUD these four lines follow l. 271, ll. 270, 271 being made to follow l. 265.*

266. *hapne—summe*] happe shal somme T; hap men schul se som tyme U; happed ende schul somme D.

267. *þen samuel slowe agag · and saul was y-blamyd H.*

268. & dauid was diademyd · and daunted hem alle H. *daunten*] *damnen* D.

269. *on*] o T; one U. *kepen vs*] kept hem H; to kepen vs U.

270. *Conciencie knoweþ*] In conscience knowe I TU; I consciens knew H. *kuynde wit*] kynde it TD; resoun it U.

273. *leute*] leaute T; lyaunce D.

274. And who-so trespasþ trewely · & takþ to be wronge T; And who trespaseth treuliche · and taketh aȝens right U; And ho-so trespaced treupe · & takeþ ony þyng D.

275. His wykkyde leaute shal do hym lawe · or lese his lif ellis TU; D *similar, with liaunce for leaute, and and for or.*

276. *a—houue*] no selk gowne U.

277. *wiþ*] of HT; with no D.

278. *Meede—misdoers*] meede wiþ her mysdedis H. *men*] hem THUD.

279. *leute*] lyaunce D.

280. *Vnkuynde(n)esse*] wickednes HU; vnkyndenesse TD.

281. [Ac] V has And; but Ac (TUD) gives far better sense, and H has but.

PASSUS IV.

[*Passus Quartus de Visione.*]

"**S**Esep," seide þe kyng · "I suffre þou no more.
 3e schulle sauȝtene forsoþe · and serue me boþe.
 Cusse hire," quap þe kyng · "Conciencie, Ich hote."
 "Nay, be Crist," quod Conciencie · "Congeye me raþer!
 Bote Reson Rede me þer-to · Arst wol I dye!" 5
 ¶ "And I comaunde þe," quod þe kyng · to Conciencie
 þenne,
 "þat þou Rape þe to ride · And Reson þou fette;
 Comaunde him þat he come · my Counseil to here. 8
 For he schal reule my Reame · and Rede me þe beste
 Of Meede, and of oþer mo · and what mon schal hir
 wedde;
 And A-Counte *with* Conciencie · (so me [Crist] helpe!)
 How þou ledest my peple · Lered and Lewed." 12
 ¶ "I am Fayn of þat foreward" · seide þe Freike þenne,
 And Rod riht to [Reson] · and Rouned in his Ere,

"Be reconciled,"
 said the king,
 "and kiss her,
 Conscience."

"Not unless
 Reason advises
 me so to do."

"Then ride and
 fetch Reason
 here," said the
 king

"He shall give us
 good advice."

[Passus, &c.] THUD.
 1. *suffre þou* ne mote 3e H. *more*]
 lengere TUD.
 2. *Sauȝtene*] sauȝte T; saghtlyn
 U; in H acoorde is written, as a
 gloss, above sauȝtene; saghten D.
 3. *Cusse*] Kisse TH; kys D.
 4. *Crist*] god TUD. *congeye*] cunge
 TU; counge D.
 5. *Rede*] radde H; rewle D. *arst*]
 erst T; first U. *arst-dye*] leuer
 hadde I deye H.
 6. *þenne*] as swiþe H.
 7. *þat þou*] TUD omit. *and*] H
 omits. *þou*] þat þou TD; þou me U;

to H.
 9. *me*] me for H.
 10. *oþer mo*] mo oþere TU. *and*
what] what TUD. *wedde*] haue H.
 11. *a-counte*] counte TUD. *with*]
 wiþ þee H. [*Crist* T] god VHUD.
 12. *ledest my*] lerist þe TD; lerneþ
 my H; rewliste þe U.
 13. *seide*] quod H. *Freike*] frek
 TH; freek U; frayk D.
 14. *Rod riht*] rideþ riȝt H; riȝt
 renneþ TUD. [*Reson*] So in THUD;
 V has Conciencie, which is clearly
 wrong. *Rouned*] rouniþ TH; rownes
 UD.

Reason the king's
message.

Seyde as þe kyng sende · and seþþe tok his leue.

¶ “I schal araye me to Ride,” quod Reson · “Reste þe
a while”— 16

Reason bids his
knaue Cato saddle
his horse called
Suffer-till-I-see-
my-time.

And clepte Caton his knaue · Curteis of speche—

“Sette my Sadel vpon Soffre · til-I-seo-my-tyme,
And loke þou warroke him wel · wiþ swiþe feole gurphes;
Hong on him an heui Bridel · to bere his hed lowe, 20
3it wol he make moni a whi · er he come þere.”

Then Conscience
and Reason rode
to the king, and

þenne Concience on his Capul · Carieþ forþ Faste,
And Resun with him Rideþ · Rappynge Swiþe ;

[f. 307 a. col. 2.]

Bote on a wayn [witti] · and wisdame I-feere 24

Wisdom and Wit
followed them in
a wain, for they
wanted Reason's
advice.

Folweden hem faste · for þei hedden to done

In Esscheker and Chauncelrie · to ben descharget of
þinges ;

And Riden faste, for Reson · schulde Reden hem þe
beste

For to sauen hem-self · from schome and from harme.

¶ Bote Concience com arst · to Court bi A Myle, 29

And Romede forþ bi Reson · Riht to þe kyng.

The king receives
them courteously.

¶ Curteisliche þe kyng · þenne com to Resoun,
Bitwene himself and his sone · sette him on Benche,

15. *Seyde*] Seide hym TD; & seide
H. *sende*] him sente U; bade H.
seþþe] sippe TH; sitthe U; sethen D.

17. *And*] he H. *clepte*] calde TUD.
Caton] conscience U.

18. *soffre*] soffre, quop he H.

19. *loke þou warroke*] let warroke
TUD. *swiþe—gurphes*] riȝtful gerþis
TU; wytful gartys D.

20. *an*] þe THD. *to bere*] to holde
TD; & hoold U.

21. *he*] we TD (*wrongly*). *moni a
whi*] many wehe TU; many a wehe
H; many wey D. *er he*] er we TU;
or he H; or we D.

22. *carieþ*] cairiþ T; caried HD.

23. *Rideþ*] rit T; riȝt U. *Rap-
pynge swiþe*] & rapiþ hym ȝerne TH;
& rapide hym faste U; & hastid hem
swiþe H. D *omits this line*.

24. Ac vnwary wisdom · & witty
his (wyt his owne D) fere
TD;

Ac on-were wysdom · & witty
his fere U;

& in a wayn wysdome · and
witty his fere H.

V has Bote on a wayn wyd, &c. which
gives no sense; see Folweden in next
line. N.B. V has witti in l. 141 below.

25. *hem faste*] faste forþ U.

26. *Esscheker*] cheker TUD; court
HU. *chauncelrie*] in chauncelrie H; in
chauncerie TD; in þe chancerye U.

ben descharget] deschargen hem H.
27. & for reson schulde reule hem ·
& rede hem for þe best H.

28. & saue hem fram harme · &
fram shame also H.

29. *Myle*] myle wey TUD.

30. *Romede*] rombide T; rowned
U. *bi*] wiþ THU; D *omits. Riht*] &
rauȝt H.

31. *þenne—Resoun*] þanne com in
to resoun TU; welcomed resoun H.

32. *Bitwene*] And betwyn TD. *him-*

And wordeden a gret while · wysliche to-gedere. 33

þene Pees com to parlement · and put vp a Bille,

Enter Peace, with
a plea against
Wrong.

Hou þat Wrong aʒeyn his wille · his wyf hedde I-take,

And [hou] he Rauischede Rose · Reynaldes lemmon, 36

And Mergrete of hire Maydenhod · maugre hire chekes.

“Bope my Gees and my Grys · [his] gadelynges fetten ;

“Wrong (said he)
has stolen my
geese and pigs,
and my horse
Bayard,

I dar not for dreede of hem · fihte ne chide.

He Borwede of me Bayzard · and brouhte him neuer

aʒeyn,

40

Ne no Ferþing him fore · for nouȝt þat I con plede.

He meynteneþ his Men · to Morþere myn owne,

Forstalleþ my Feire · Fihteþ in my chepynges,

Brekeþ vp my Berne-dore · and bereþ awei my whete,

murdered my
men, stolen my
wheat, and beaten
myself.”

And takeþ me bote a tayle · of Ten quarter oten ; 45

And ȝit he bat me þerto · and liȝþ be my Mayden.

I nam not so hardi for him · vp for to loke.”

þe kyng kneuh he seide soop · for Conscience him tolde.

¶ Wrong was a-Fert þo · and Wisdam souhte 49

Then was Wrong
afraid, and tried
to bribe Wisdom
to plead for him.

To Make his pees with pons · and proferde forþ

Moneye,

self] hym U. *on*] a T. H *omits this line.*

33. *wordeden*] spoken H. *wysliche*] wel wisly TU.

34. *Pees com*] com pes THD. *vp*] forth U. *Bille*] bulle H.

35. *his—I-take*] hadde his wyf take THU; D *omits* hadde.

36. V *omits* hou, *but it is in* THUD. *lemmon*] loue TUD; douȝter H.

37. *Mergrete*] molde H.

38. [*his*] V *has þe, but this is inferior to his, which is in* THUD. *fetten*] fecchen THU. *gadelynges fetten*] gadlyng fecches D.

39. *dar*] durst H; þer D. *dreede of*] U *omits*; fer of TD.

41. *Ferþing—fore*] ferþing þerfore TD; ferþyngworth þerfore U; ferþing for hym H. *nouȝt—plede*] nouȝt I coupe plete T; ouȝt þat I coude pleden H; ouȝt I coude plete U; nouȝt y coupe plede D.

42. *to morþere*] forto sle H. *owne*] hynen TD; hyne U.

43. *Feire*] feires HTD. *chepynges*] chepynge THUD.

44. *dore*] dores HTUD.

45. *bote*] þen H. *of ten*] for ten TUD. *oten*] of otis T; otes U; ootis H; otya D.

46. *bat*] betiþ THUD.

47. *vp for*] vneþis H.

And I am not hardy vnneþe · on hym for to loke TD;

And I am noght so hardy · ones on hym to loke U.

48. *þe—kneuh*] þo kneuȝ þe kinge TU; That knewe þe kyng D. H *has*, þe king seide, þis is soþ · for conscience hit me tolde.

49. *a-fert*] aferd THD; aferid U. *souhte*] he souȝte THD; bysoughte U.

50. *pons*] his panis T; penyes H; his pens U; his pans D. *forþ Moneye*] hym manye TD; manye U.

And seide, "Hedde I loue of þe kyng · luite wolde I
recche

þauh pees and his pouwer · playneden on me euere !" 53

Wisdom and Wit
told him

¶ Wisdam wente þo · and so dude Wit, 53

And for wrong hedde I-do · so wikked a dede

And warnede wrong þo · with such a wys tale ;

"Whose worcheþ bi wil · wrappe makeþ ofte ; 56

that, unless he
could get Meed to
help, he was
ruined.

I sigge hit bi þi-seluen · þou schalt hit sone fynde.

Bote ȝif Meede make hit · þi Mischef is vppe,

For bope þi lyf and þi lond · liȝ in þe kynges grace."

Then Wrong
wept, and got
Wisdom and Wit
to take Meed with
them.

Wro[n]g þenne vppon Wisdom · wepte to helpe, 60

Him for his handidandi · Rediliche he payede.

þene wisdam and wit · wente to-gedere,

And nomen Meede with hem · Merci to wynne.

Peace shows the
king his bloody
head.

¶ Pees putte forþ his hed · and his ponne blodi : 64

"Withouten gult, god wot · gat I þis scape."

¶ Concience and þe kyng · knewen þe soþe ;

Wusten wel þat wrong · was a schrewe euere.

But Wisdom and

¶ But wisdam and wit · weoren ȝeorne aboute faste 68

51. *H omits.* TUD read,
And seide, hadde I loue of my lord þe
kinge · litil wolde I recche;
*but in UD the last half-verse is at the
beginning of the next line; in V we
should perhaps read,* of my lord.

52. but pes wiþ his powere · play-
ned on hym euere H. *þauh*] if U.
on me] hem T; hym UD. D *omits*
and his pouwer.

53. *wente*] wan to T; wan U; ran
D. *dude wit*] dede wyt also TUD;
dide hym witt H.

54. *And for*] For þat THUD. *I-do*]
ywrouȝt H; wrouȝt TD; don U.

55. *þo*] U *omits.* a wys tale] wyse
talys D.

56. *wrappe makeþ*] makip wrappe
H.

57. *I sigge*] we say H. *þi-seluen*]
my-self TUD.

58. *Bote—hit*] But mede þi pees.
make U. *þi*] TD *omit.*

59. *lond*] lyme H. *liȝ—kynges*]
liþ in his TD; liþ in here H; ben in
his U.

60. *Wrong*] THUD. *vppon*] on TU.
wepte] wepiþ TD. *to helpe*] to helpe
hym at nede U; to hym helpe ;
hym to helpe T.

61. For of hise penys he proffride ·
handy dandy to paye T;

For right þer of is handy dandy
payd U;

For of his handy-dandy payd
(sic) D.

63. *nomen*] toke THD; token U.

64. *ponne*] panne TUDH; hode H.
ponne blodi] bloody panne U. (*In D
Bloody begins the next line.*)

65. *gat*] hent H.

66. U *omits.* *Concience—kyng*]
þe king & concience H. *knewen*]
kneuȝ wel TD.

67. *Wusten*] And wisten THUD.

68. *weoren ȝeorne*] were THUD.

To ouercome þe kyng · *with* [catel] ȝif heo-mihten.

¶ þe kyng swor þo bi crist · and bi his Coroune boþe,
þat wrong for his werkes · schulde wo pole,

And Comaundede A Constable · to casten him in Irens.

“He ne schal þis seuen ȝer · seon his feet ones.” 73

¶ “God wot,” quap wisdam · “þat weore not þe beste ;

And he amendes make · let Meynprise him haue ;

And beo borw of his bale · and buggen him bote, 76

And a-Menden his misdede · and euer-more þe bettere.”

¶ Wit a-Cordede herwith · and seide him þe same :

“Hit is betere þat boote · Bale a-down bringe

þen Bale be beten · and boote neuer þe better.” 80

ÞEnne Meede Meokede hire · And Merci bi-souhte,

And profrede pees a present · al of pure Red gold:

“Haue þis of me,” quod heo · “to Amende with þi
scape,

For Ichul wage for wrong · he wol do so no more.” 84

Pees þenne pitously · preyede þe kyng

To haue merci on þat Mon · þat mis-dude him ofte :

“For he hæp waget me a-mendes · as wisdam him
tauhte,

I Forȝiue him þat gult · *with* a good wille ; 88

So þat ȝe assented .beo · I con no more sigge ;

Wit tried to over-
come the king.
The king swears
Wrong shall
suffer, and shall
be cast into irons.

Wisdom offers
bail, and says
Wrong will pay
damages.

Wit seconds this

Then Meed
proffers Peace a
present of gold,

and engages that
Wrong shall keep
the peace.

Peace begs Wrong
off, and forgives
him, since Meed
has made amends.

69. [catel TUD] Meede VH.

70. þe] THUD omit.

71. TUD omit this line.

72. T omits this line ; UD omit
down to Constable.

73. ne schal] shal not H ; schulde
not T. to casten hym in yrens he
schal þis vij ȝer sen his fet onys (!)
U ; D similar, but has he schal not.

75. And] ȝef H. make] mowe make
TU ; wol make H.

76. borw of] borugh for T ; brouȝt
of H ; borw for U ; borrow for D.
buggen] bringen T ; bigge HU ; beggyn
D.

77. And] TUD omit. his] þat UD ;
þat he T. þe] do þe U.

78. him] TUD omit. D is corrupt.

79. Hit is betere] Betere is THUD.

80. beten] bote U.

81. Meede Meokede] gan mede to
meke TUD.

82. pure Red] purid TH ; pure U ;
pured D.

83. me] me, man TUD. with] TUD
omit.

84. Ichul] y wile T ; y wol HU ; I
wyl D. wol] shal TUD.

87. For—a-mendes] For he hæp
wagid me wel TUD ; For he hadde
wagid hym wel H.

88. him—gult] þee þis gult quod
pees H.

89. þat—beo] ȝe assente þerto TU ;
ȝe Assente D ; þat ȝe assent, my lord
H. no—sigge] sey no more TUD.

For Meede haþ maad me amendes · I may no more
aske."

But the king
swears that
Wrong shall not
get off so lightly.

¶ "Nay," quod þe kyng þo · " (so god ȝiue me blisse !)
Wrong went not so awei · til ich wite more ; 92
Lope he so lihtliche awei · lauȝwhen he wolde,
And eft be þe baldore · forte beten myne [hynen ;]
Bote Reson haue reupe of him · he restep in þe stokkes
Also longe as I lyue · bote more loue hit make." 96

Then some
advised Reason
to take pity on
Wrong.

¶ þenne summe Radde Reson · to haue reupe of þat
schrewe,

And to Counseile þe kyng · and Conciene bope,
þat Meede moste be Meynpernour · Reson heo bi-souȝte.

"Nay," says
Reason, "not till
all lords and
ladies love truth,

"Rede me not," quod Reson · "Reupe to haue, 100
Til lordes, and ladies · louen alle treupe,
And perneles porfyl · be put in heore whucche ;
Til children Chereschinge · be chastet wiþ ȝerdes,
Til harlotes holynesse · be holden for an hyne ; 104
Til Clerkes and knihtes · ben Corteis of heore Mouþes,
And haten to don heor harlotrie · and vsun hit no
more ;

[fol. 397 b. col. 1.]
rioters are holy,
clerks and knights
courteous, and

90. *H omits this line. Meede*] he U.
me amendes] my mendis TD. *aske*
axen TU ; axe D.

91. *god*] crist U.

92. *went*] wendiþ THU ; wendes D.
til] er TU ; or D.

93. for yf he leþso liȝtly · he wolde
vs alle scorn H. *awei*] U *omits*.
lauȝwhen] lauȝen T ; laghen U ; lawhen
D.

94. *eft*] ofte THUD. *baldore*
bolderes HTD ; baldere U. *forte, &c.*
to bete my hynen TUD ; to mysdo
my puple H. V *omits* hynen.

95. *of*] on TDHU. *restep in þe*] shal
reste hym in þe TD ; schal resten in
U ; shal into þe H.

96. *Also longe*] As long TUD ; be
as longe H.

97. *þenne*] TD *omit*. *summe*
summe men TD ; U *omits*. *of*] on
THUD.

98. *to counseile*] þo consellede U.

99. *heo bisouȝte*] þei besouȝte TUD ;
þei preied H.

100. *Rede*] Rediþ H. *Reupe*] no
reupe TUD ; reupe for H.

102. *porfyl*] purfile TH ; purfil U ;
purfyl D. *whucche*] hucche TU ;
whicche H ; huche D.

103. *children*] childris T ; childrens
H ; childrenes U. *chereschinge*
chiding H. *chastet*] chastid U ;
chasted D ; chastisid TH.

104. *Til*] And THUD. *holynesse*
harlotrie U. *be—hyne*] be praised ful
hiȝe H (TUH₂D like V). *an*] any D.

105. *Clerkes—knihtes*] kniȝtes &
clerkis H.

106. *to don*] TD *omit*. *don*] U
omits. *heor*] H *omits*. *and—more*
oþer mouþe it with tungis T ; & no
more it vsen H ; or mouthe it hem-
selue U ; oþer hit mouþen D.

- Til prestes heore prechyng · preuen hit in hem-seluen, priests practise what they preach;
 And don hit in dede · to drawen vs to gode; 108
 Til saint Iame beo I-souht · *per* I schal a-signe,
 And no mon go to Galys · bote he go for euere; till men go no more to Galicia, and Rome-seekers no more bear the king's coin over the sea,
 And alle Rome Renners · for Robbeours of bi-ȝonde
 Bere no seluer ouer see · *pat* bereþ *signe* of þe kyng,
 Nouþer Grotes ne gold I-graue · *with* þe kynges Coroune,
 Vppon Forfet of *pat* Fe · hose hit fynde at douere,
 Bote hit beo Marchaund *opur* his men · or Messenger unless they be merchants, messengers, provisors, or priests.
 with lettres,
 Or Prouisours or Preestes · *pat* Popes a-vaunset. 116
 ¶ And ȝit (*quod* Reson) bi þe Roode · I schal no reupe
 haue, I will have no pity while Meed is here.
 While Meede haþ eny Maystrie · to Mooten in þis halle;
 [Ac y mai schewe ȝow ensamples · y seie be myselue].
 ¶ For I sigge hit for my soule · And hit so weore 120
 þat Ich weore kyng *with* Croune : to kepen a Reame,
 Scholde neuer wrong in þis world · *pat* Ich I-wite
 mihte, Were I king, no Wrong should go unpunished, or get grace by bribes.
 Ben. vn-punissched beo my pouwer · for peril of my
 soule !
 Ne gete grace þorw ȝift · (so me [god] helpe !) 124

107. U omits the line. in] TH omit. preuen hit in] preued D.

108. vs—gode] men to goode H.

109, 110. H omits these lines.

110. And] þat TUD. bote] but ȝif T; but yf D.

111. And] til H. alle] alle þe T. Robbeours] Robberis THUD.

112. bereþ—kyng] signe of kinge shewide T; coyn of kyng schewith U; syne of kyng schewith D.

113. Neiper grotis ne gold · ygraue wiþ kinges coyn TUD.

114. Vppon Forfet] For faytour D. þat] þe H. hose—douere] who fynt hym do euere TD; whoso fynt hit at douere H; who fynt hym diuerse U.

115. Marchaund] messingere H. men] man TUD. Messenger] messangeris T. or—lettres] þat wiþ hym berip lettris H.

116. Or—Preestes] oþer prestis oþer prouisours H; oþer prouisour or prest TUD. Popes auaunset] þe pope auauncip TUD; popis doþ auaunce H.

117. ȝif] D omits. schal] wol U.

118. eny] þe TUD. Mooten] moten U; mo T; moo D.

119. From U. Also in T, which has Ac I may shewe ensaumplis · as I se forsoþe; D like T, but omits forsoþe. The line is not in V or H.

120. U omits down to soule. for—soule] be myself T; myself H.

121. kyng—croune] a king crowned H. kepen] gouern H. UD miswritten, including part of l. 120.

122. neuer] no D. wrong] U omits. Iwite mihte] myȝte wete D.

123. beo] be U; by D; at THH.

124. grace þorw] my grace by H; my grace þorw T; my grace with

No evil ought to
go unpunished,
nor good unre-
warded.

Ne for Meede haue Merci · but Mekenesse hit make.

For *nullum malum* þe Mon mette · [with] *inpunitum*,

And bad *nullum bonum* · be *irremuneratum*.

Let þi Clerk, sire kyng · Construe þis in Englisch ;

And ȝif þou worchest hit in wit · Ich wedde boþe myn

Eres,

129

Were this rule
kept, Law might
go and cart
manure, and Love
should rule over
all."

þat lawe schal ben a laborer · and leden a-feld dounge,

And loue schal leden þi lond · as þe leof lykep."

Clerkes þat were *confessours* · Coupled hem to-gedere,

Forþe Construe þis Clause · and distinkte hit after.

Whon Resoun to þis Reynkes · Rehersedede þeose wordes,

Nas non in þat Moot-halle · more ne lasse,

þat ne held Resoun a Mayster þo · And Meede a muche

wrecche.

136

When Reason
said this, all
thought he was
right, and that
Meed was a
wretch.

Loue lette of Meede luite · and louh hire to scorn,

And seide hit so loude · þat soþnesse hit herde,

As for Love, he
laughed her to
scorn, and said,

"Whoever marries
her will surely
prove a cuckold."

"Hose wilneþ hire to wyue · for weolþe of hire godes,

Bote he beo A Cokewold I-kore · cut of boþe myn Eres!"

¶ Was nouþer wisdam þo · ne witti his feere, 141

UD. ȝift] giftes TD; ȝeftis H; ȝiftes U. [god] So in THUD; V has gold.

125. H varies, reading,
for loke what þese wordis seyn · þat
writen bep in latyn.

Meede] no mede TUD. make]
made TUD.

126, 127. In these lines H has only
the Latin words.

126. For *nullum malum* · he may
mete with *Inpunitum* TD;

For *nullum malum · inpunitum*
þe may mete with U.

[with TUD] with-uten V.

127. bad] bad quod (!) D. be]
TUD omit.

128. Clerk] clerkis H; confessour
TUD. þis in] it þe on TD; it þe in U.

129. worchest—rit] werche þis
werk T; worche it in werk UD;
worchest þer-after H. Ich wedde] y
lay H. boþe] TD omit.

130. a-feld] to feld U; on felde D.

131. þe leof] þe lefe T; þe best U;

þy self H; þe lef D.

132. Clerkes—confessours] þo alle
þe grete clerkis H.

133. and—after] declynede fast
TH₂; & declayne aftir U; & wite
what it mened H; declyned it faste D.

134. Whon—reynkes] Ac resoun
amonge þise renkis T; Ac whan
resoun among þe renges U; but when
resoun among hem H; Ac resoun
among þe reules had D.

135. Nas non] þer nas no man TD;
þer nas man HU. þat Moot-halle] þe
court H.

136. þo] TUD omit. wrecche]
shrewe H.

137. Meede luite] hire list TUD;
hire listly H.

138. seide] gredde U. so] to D.

139. wyue] wyf H.

140. I-kore] ycauld TU; ykyd H;
I-callid H₂; called D. boþe myn eres]
myne eeris H; my nose TUD.

141. Was—þo] Warne wisdom þo

- þat couþe warpen a word · to with-siggen Reson ;
 Bote stareden for studiing · and stooden as Bestes.
 ¶ þe kyng acordede, bi crist · to Resons Connynges,
 And rehersedede þat Reson hedde · Rihtfoliche I-schewet:
 "Bote hit is hard, be myn hed · herto hit bringe, 146
 Al my lige leodes · to lede þus euene."
 ¶ "Bi him þat rauhte on þe Roode," quod Reson to
 þe kyng, 148
 "Bote I Rule þus þi Reame · Rend out my Ribbes !
 3if hit beo so þat Boxumnesse · beo at myn assent."
 ¶ "Ich assente," quod þe kyng · "bi seinte Marie mi
 ladi, 149
 Beo my conseil I-come · of Clerkes and of Erles. 152
 ¶ Bote Rediliche Reson · þou Rydest not heonnes,
 For as longe as I liue · lette þe I nulle."
 ¶ "Icham Redi," quod Reson · "to Reste with þe euere ;
 So þat Conscience beo vr counseiler · kepe I no betere."
 ¶ "I gráunte gladly," quod þe kyng · "God forbeode he
 fayle 157
 And also longe as I lyue · leue we to-gedere."

Neither Wisdom
nor Wit could
gainsay Reason's
speech.

The king decreed
that Reason was
right, but said it
was hard to
govern so.

Reason declares
it is easy.

The king says he
assents to
Reason's counsel ;

and hopes he will
stay with him.

"I will stay if
Conscience be
your counsellor."

"Yes," said the
king, "let us
live together till I
die."

TD ; I warne þat wysdom H ; Vnwar
was wisdom U. *witti*] no wyt T ;
ynwit U. *no—feere*] & wyt his owne
fere D.

142. U *omits this line.* þat—
warpen] ne couþe seie H ; couþe
nouzt warpen TD. *with-siggen*] azen-
seie H.

143. *stareden—studiing*] stareden
& studedden H ; starings & stodyenge
TD ; starende & studiande U. *and*
stooden] stoden TD ; stode forþ U.

144. *acordede*] a-cord H. *con-*
nynges] kunnyng H ; sawis TUD.

145. *hedde*] TD *omit.*

146. *hard*] wel hard T ; wol hard
U ; ful hard D. *herto—bringe*] herto
to bringe it T ; *it þer* to to brynge U
herto to brynge D.

147. þat eny lyuyng men · shulde
lede hem þus euen H. *Al*] And alle T.
leodes] ledes TUD. *þus*] hem þus TUD.

148. *rauhte*] deizede T ; rest hym

H ; deyde D.

149. *Bote*] But 3if TD. *þi*] 3oure
D. *out*] of U.

150. *so*] TD *omit.* *beo at*] be of
HUD.

151. *quod þe kyng*] H *omits.*

152. *of erles*] erlis T ; of kniztis H.

153. *Rydest, &c.*] shalt not wende
henne T ; schalt not riden henne U ;
shalt wende henne D (*sic*).

154. H *varies, reading*

For into my depday · we nele not
depart.

lette—nulle] loue þe I wile TUD.

156. *þat*] TUD *omit.* *vr counseiler*]
of oure conseil HU ; of 3our conseil
TD.

157. *gladly*] wel H ; TUD *omit.*
God—fayle] godis forbode he faille
(failed U) TU ; god forbode I fayle D.

158. *And also*] As TUD ; for as H.
I] we H. *leue*] libbe TUD₂D ; loue
H.

PASSUS V.

[*Passus quintus de visione.*]

The king goes to
matins.

The FIRST VISION
ends.

Here begins the
SECOND VISION,
viz. of the Deadly
Sins, and of PERES
THE FLOUHMEN.

The sermon of
Conscience upon
the pestilence and
the violent wind
of Jan. 15, 1362.

HE kyng and his knihtes · to þe Churchē wenten
To heere Matyns and Masse · and to þe Mete aftur.

þenne Wakede I of my wink · me was wo *with* alle
þat I nedde sadloker I-slept · and I-seȝe more. 4

Er I a Furlong hedde I-fare · A Feyntise me hente,
þat Forþer mihti not a-fote · for defaute of Sleep.
I sat Softeliche a-doun · and seide my beo-leeue,
And so I blaberde on my Beodes · þat brouhte me
a-Slepe. 8

þen sauh I mucche more · þen I beofore tolde,
For I sauh þe Feld ful of Folk · þat ich of bi-fore
schewede,

And Conciēce *with* a Crois · com for to preche.

¶ He preide þe peple · haue pite of hem-selue, 12
And preuede þat þis pestilences · weore for puire synne,
And þis soup-Westerne wynt · on a Seterday at euen

Passus, &c. In THUD.

1. *his*] T omits.

2. *to þe*] sithe to U.

3. *wink*] wynkyng THU. *me—wo*
& wo was TU; wo was me H. *with*
alle] þerfore H.

4. *nedde*] ne hadde TU. *sadloker*
I-slept] yslepe saddere TU. *I-seȝe*
yseyn TH; yseie U.

5. *a—I-fare*] hadde faren a fur-
longe THU. *A*] swiche U; TH omit.
Feyntise] fantasie U. *hente*] hadde T.

6. *Forþer—a*] I ne miȝte ferþere a
TU; ferþer ne miȝte y one H. *sleep*
slepyng TU.

7. *a-doun*] in my bedis T (*wrongly*;

see l. 8).

8. *blaberde*] babelide T; bablide
U; blaberid H. *þat*] þei TU.

9. *sauh I*] y sawe H. *mucche*
meke T. *tolde*] shewid H.

10. TH omit. *Fbr*] U omits. *of—*
schewede] byfore nempnyd U.

11. *And*] & how H. *com*] bygan
H.

12. *He*] And TH. *preide*] prechide
U. *haue*] to haue U. *of*] on THU.

13. *þis pestilences*] þe pestilence
H; þis pestilence U. *weore*] wern
T; was HU.

14. *þis*] þe THU. *wynt*] wynd
TU. *a*] TU omit.

Was a-perteliche for pruide · and for no poynt elles.

¶ Piries and Plomtres · weore passchet to þe grounde, 16
In ensauple to Men · þat we scholde do þe better.
Beches and brode okes · weore blowen to þe eorþe,
And turned vpward þe tayl · In toknyng of drede
þat dedly Synne or domesday · schulde fordon hem
alle. 20

Pear-trees,
plum-trees,
beeches, and oaks
were blown down.

¶ Of þis Matere I mihte · Momele ful longe,
Bote I sigge as I sauh · (so me god helpe) !
How Conscience *with* a Cros · Comsede to preche.

The dreamer gives
an outline of
Conscience's
sermon.

¶ He bad wastors go worche · what þei best couþe, 24
And wynne þat þei wasteden · *with* sum maner craft.

Conscience bids
wastors work,
[fol. 397 b. col. 2.]
and tells Pernel to
put her finery
away.

¶ He preizede Pernel · hire Porfil to leue,
And kepen hit in hire Cofre · for Catel at neode.

Thomas he tauzte · to take twey [staues], 28

And fette hom Felice · From wyuene pyne.

Thomas is to fetch
home his wife
Felice; and Wat's
wife is to blame.

¶ He warnede watte · his wyf was to blame,
þat hire hed was worþ a Mark · *and* his hod worþ A
Grote.

¶ He chargede Chapmen · to Chasten heore children ; 32
Let hem wonte non eize · while þat þei ben zonge.

Chapmen are to
chastise their
children, and

15. *pruide*] synne U. *no poynt*] H; com for U.
nothyng U.

16. *Piries*] peretrees H. *Plomtres*] TU. *þei*] he TU.
plantas T. *passchet*] possid H; put
TU. *grounde*] erpe TU.

17. *to men*] sent god T; seith god
U. *þat we*] þat 3e T; þat þei H; 3e
U.

18. *þe eorþe*] grounde T; þe
grounde U.

19. *vpward*] vp U. *þe tayl*] here
tail T; here tailles H.

20. *dedly synne*] deth U. *schulde*] shal TU. *hem alle*] þe world H.

21. *of—mihte*] vpon þis ilke matere
y H; Of þis matere myght y U.
momele] mamele T; mamele U;
momelid H. *ful*] wel TU.

22. *Bote-sigge*] Ac I shal sei3e TU;
but y say H. *sauh*] saiz T; sauz H;
seide U.

23. *comsede*] cumside T; bygan for

H; com for U.

24. *He*] & H. *wastors*] wastour
TU. *þei*] he TU.

25. *þei wasteden*] þei wasted H;
he wastide TU; V *has* þei ne wasteden,
but I propose to omit ne. maner]
maner of T; kynne U.

26. *He*] And TH. *preizede*] pre-
chid U.

27. *kepen*] kepte T. *cofre*] whicche
H. *for—neode*] lest rattis hit eten H.

28. [*staues* THUH.] V *has* stauenes;
prob. from wyuene in l. below.

29. *hom Felice*] felis his wyf T;
home his wyf H. *wyuene*] heuene
wyuene U, *with stroke through* heuene.
See Critical Notes.

30. *watte*] also watte H.

31. *worþ* (2)] not worþ TH; not a U.

32. *chasten*] chastice TU.

33. *Let*] & lete H. *Let—eize*] let
no wyynyng for-wanye hem T; let no

priests to practise
what they preach.

¶ He preyede Preestes · and Prelates to-gedere,
þat þei prechen þe peple · to preuen hit in hem-seluen—
“And libben as ȝe lereþ vs · we wolen loue ow þe
betere.” 36

Religion should
rule strictly.

¶ And Seþpe he Radde Religioun · þe Rule for to holde—
“Leste þe kyng *and* his Counseil · ȝor Comunes apeire,
And beo stiward in oure stude · til ȝe be stouwet betere.

Pilgrims should
seek St Truch.

¶ And ȝe þat secheþ seynt Iame · *and* seintes at Roome,
Secheþ Seint Treuþe · for he may sauē ow alle ; 41
Qui cum patre et filio · feire mote you falle.”

þenne Ron Repentaunce · and Rehersed þis teeme,
And made William to weope · watur *with* his eȝen.

I. PRIDE. Pernel
repents her pride,

Pernel proud-herte · platte hire to grounde, 45
And lay longe ar heo lokede · and to vr ladi criede,
And beo-hizte to him · þat vs alle maade,

and vows to wear
a hair shirt, and
to be ever
humble.

Heo wolde, vn-souwen hire smok · *and* setten þer an here
Forte fayten hire Flesch · þat Frele was to synne : 49
“Schal neuer liht herte me hente · bote holde me lowe,
And suffre to beo mis-seid— · *and* so duðe I neuere.
And nou I con wel meke me · and Merci be-seche 52
Of al þat Ichauē I-had · envye in myn herte.”

welthe for-wany hem U. *while* þat]
whiles þat U ; whiles T.

34. *preyede*] *prechiþ* T ; *prechide*
U. *Preestes—prelates*] *prelatis* &
prestis THU.

35. *prechen*] *shulde preche* H. *to*]
& THU. *in*] THU *omit*.

36. *ȝe—vs*] þei tauȝte hem H ; ȝe
lerne vs U. *we wolen*] þei wolde H ;
for we wol U. *loue ow*] leue ȝow T ;
loue ham H ; loue ȝou U.

37. *þe—for*] here reweles T ; here
rule HU. *holds*] kepe U.

38. *kyng and his*] kyngis H. *ȝor*]
here H. *apeire*] *apeiriþ* T ; *apeired* H.

39. *beo*] were H ; be TU. *in—*
stude] of ȝoure stede T ; in ȝore stede
U ; in here stude H. *til—betere*]
til ȝe be stewid betere T ; til þei were
amendid H ; so þat ȝe cheue þe betere
U.

40. *at*] in U.

41. *Secheþ*] *Sekip* at hom T.

42. *feire*] þat faire UH. *falle*] be-
falle TU.

43. *Ron*] ran H ; TU *omit*. *and*]
TU *omit*. *þis*] his TU.

44. *William*] wil T ; wille U. *his*]
V. *has* boþe his ; *but* boþe is best
omitted, as in THU.

45. *grounde*] þe erþe TU.

46. *to vr ladi*] lord mercy THU.

48. *wolde*] *shulde* TU. *smok*]
serke TU ; short H.

49. *Forte fayten*] For to affaiten
TH ; To affayten U. *frele*] fers T ;
fresch HU.

50. *liht*] heiȝ T ; hye U. *hente*]
hente, quop heo H.

52. *And—wel*] But now wile I TU ;
Now wol y H. *me*] myself H.

- ¶ Lechour seide "Allas!" · and to vr ladi criede
To maken him han Merci · for his misdede,
Bitwene god almihti · and his pore soule, 56 and vows
Wip-pat he schulde þe saterday · seuen 3er after henceforth to
Drinken bote with þe Doke · and [dynen] but ones. drink only with
the ducks.
- ¶ Envye wip heui herte · asket aftur schrift,
And gretliche his gultus · bi-ginneþ to schewe. 60 III. ENVY. Envy
confesses his
misdeeds.
- As pale as a pelet · In a palesye he seemedede,
I-cloped in A Caurimauri · I coupe him not discreue; He is pale,
paralytic, and like
[A kertil & a courtepy · a knyf be his side; a dried leek for
Of a Freris frokke · were þe fore sleuys]. 64 leanness.
- As a leek þat hedde I-leizen · longe In þe sonne,
So loked he with lene chekes; · lourede he foule.
His Bodi was Bolled · for wrappe he bot his lippes, He bites his lips,
and wrings his
Wropliche he wrong his fust · he pouzte him a-wreke 68 fist.
- Wip werkes or with Wordes · whon he seiþ his tyme.
"Venim or vernisch · or vinegre, I trouwe,
Walleþ in my wombe · or waxeþ, ich wene.
I ne mihte mony day don · as a mon ouhte, 72
- "There is venom,"
he says, "in my
belly, filling me
with wind.

54. *Lechour*] þe lechours H. *to—criede*] lord mercy bad H; on our lady cride U.

55, 56. *As one line in H; so also we find* To make mercy for his mysdede · betwyn god & hym T; To make amendes for his mysdede · bytwene god & hym U.

57. *schulde*] T omits. · þe saterday] saterdayes U.

58. *Drinken*] Schulde drinke T. *doke*] goos U. [dynen] dyne TU; eten VH.

59. *heui*] hiþe H.

60. *gretliche*] carfulliche THU. *gultus*] cope T; coupe U. *biginneþ*] begynneþ he T; he gynneþ U.

61. *As*] He was as TU. *pelet*] palet T; pelat U. *As—pelet*] þe pelour was pelled H. *In a*] & on þe T; in þe H. *In a palesye*] & peralatik U.

62. *I-cloped*] He was clopid TU; clopid H. *caurimauri*] caury maury T; cawrymawry H (*which omits a*);

caurymawry U; caurimauri H. *coupe hym*] can it T.

63, 64. *From T; also in HUH₂.*

64. *frokke*] frogge U. *þe fore*] his two H; þe forme U.

65. *As—þat*] like as he H.

66. *lene*] his lene H. *lourede he*] lourande T; lourynge U; lowering ful H. *foule*] lowe H.

67. *bolled*] bolnid TU. *he bot*] þat he bot TU; he bote boþe H.

68. *wrong*] wrop TU. *he—awreke*] to wreke hym he þouzte TU; he þouzte hym to wreke H

69. *werkes—wordes*] werkis & wordis T; werk or wip word U. *seiþ*] saiþ T; sey U; sawe H.

70. *vernisch*] verious T; vergeous U; verdegresse H.

71. *Walleþ*] walewip T; walweþ U. *wombe*] wombe, quop he H. *or waxeþ*] & waxip as TU.

72. *I—mony*] I miþt not many TU; I miþt not many a H. *ouhte*] miþt TU.

- Such wynt in my wombe · waxeþ, er I dy[n]e.
 ¶ Ichaue a neihzebor me neih · I haue anuyzed him
 ofte,
 Ablamed him be-hynde his bak · to bringe him in dis-
 claundre,
 And peired him bi my pouwer · I-punissched him ful
 ofte, 76
 Bi-lowen him to lordes · to make him leose Seluer,
 I-don his Frenedes ben his fon · with my false tonge ;
 His grase and his good hap · greueþ me ful sore. 79
 ¶ Bitwene him and his Meyne · Ichaue I-Mad wrappe,
 Boþe his lyf and his leome · was lost þorw my tonge.
 Whon I mette him in þe Market · þat I most hate,
 Ich heilede him as hendely · [as I his frend] weore.
 He is douztore þen I · i dar non harm don him. 84
 Bote hedde I maystrie and miht · I Morþerde him for
 euere !
 ¶ Whon I come to þe church · and knele bi-fore þe
 Roode,
 And scholde preize for þe peple · as þe prest vs techþ,
 þenne I crie vppon my knes · þat crist giue hem serwe 88

73. *wynt*] wynd TU. *dy(n)e*] dyne THUH; V has dye, by mistake.

74. *a neihzebor*] nezeboris H. *me neih*] neiz me TU; many H. *him*] hem H.

75. After l. 74, H inserts l. 77, slightly varied. *Ablamed*] And blamide THU. *him*] hem H. *his*] here H. *him*] hem H. *disclaundre*] fame TU; default H.

76. *And—him*] To apeire hym TU; to apeiren hem H. *I-punissched, &c.*] I pursuide wel ofte T; y pursuyed ofte U; y preued ful oft H.

77. *Bilowen*] And belowen T; And yley on U. *make*] don TU. H reads, & eke y-bulled hem to þe lord to make hem lese siluer (see note to l. 75).

78. *I-don*] And don TU. *with my*] þorw my T; þurw his U. H reads, I made here-frendis be here foon, &c.

80, 81. H omits.

80. *I-mad*] mad T; mad ofte U.

81. *lyf—loome*] lyme & his life TU.

82. *whon*] but when H. *in þe*] in a T; in U. *hate*] hatide THU.

83. *heilede*] hailside THUH. [*as—frend*] So in THU; V has his frend as I.

84. *He is*] but he was H. *i—him*] y durst bede hym none harm H.

85. *Bote—I*] Ac hadde I TU; 3if y had H. *I morþerde*] I wold murdre T; I wolde murthre U; y hadde maymed H.

86. *and*] to H. *knele*] knelide T. *bifore*] afore U; to TH.

87. *And scholde*] To THU. *vs techiþ*] techiþ T; me techith U; pre-chiþ H.

88. After þanne I criþe on my knes þat crist gyue hym sorewe T; After

þat hæþ I-bore a-wei my Bolle · and my brode schete.

¶ From the Auter I turne · myn eiȝe, and bi-holde

I envy Heyne his
new clothes,

Hou heyne hæþ a newe Cote · and his wyf anoþer ;

¶ þenne I wussche hit weore myn · and al þe web
aftur. 92

Of his leosinge I lauhwe · hit likeþ me in myn herte ;

laugh when he
loses, weep when
he wins,

Ac for his wynnynge I wepe · and weile þe tyme.

¶ I deme men þat don ille · and ȝit I do wel worse, 95

judge ill-doers,
and do worse
myself.

For I wolde þat vch a wiht · in þis world were mi knaue,

[And who-so hæþ more þanne I · þat angriþ myn herte].

¶ þus I liue loueles · lyk A luper dogge,

So live I loveless,
and my breast
swells with
bitterness, which
nothing can
assuage."

þat al my breste Bollep · for bitter of my galle ;

May no Suger so swete · a-swagen hit vnneþe, 100

Ne no Diopendion · dryue hit from myn herte ;

ȝif schri[f]t schulde hit þenne swopen out · a gret wonder
hit were."

¶ "ȝus, rediliche," quod Repentaunce · and Radde him
to goode, Repentance bids
him be sorry.

"Serw for heore sunnes · saueþ men ful Monye." 104

þat I pray on my knees our lady ȝyue
hym sorwe U ; þenne bidde I wiþ my
mouþ þat crist, &c. H.

89. hæþ I bore] bar THU. brode]
broken TH.

90. Fro þe auter myn eiȝe I turne
& beholde T ; ¶ Fram þe auter I turne
me, & byholde heyne H.

91, 92. T one line, How heyne hæþ
a newe cote, I wysshe it were myn
howne (howue?) ; U has two lines,
How hayne hæþ a newe cote, y wysche
it were myn owen, And al þe wele þat
he hæþ greueth me wol sore, with which
cf. l. 94. heyne] he H. þe web] his
wele H.

93. lauhwe] smyle U. hit—in]
þerof in T ; and þerof lawheþ U ; it
likeþ H.

94. Ac for] Ac of TU ; & for H.

95. þat—ille] þere þei don ille T ;
þer y do ille U ; þei don yuel H.
wel] THU omit.

96. vch—wiht] iche wiȝt TU ; alle
wiȝtes H. in—world] in world H ;

TU omit. knaue] knaues H.

97. From T ; also in HUH₂.

98. lyk] as T. luper] lyper T ;
lither UH₂ ; leþer H.

99. þat] And T. my—bollep] my
breast bolnþ T ; bolnyth my breste U.

100, 101. This arrangement suits
the alliteration, and occurs in TUH₂ ;
V has May no suger so swete · dryue,
&c. ; Ne no Diopendion · aswagen,
&c. ; which H resembles.

100. so swete] ne swet þinge THU.
vnneþe] An vnche TU ; vnþe H.

101. Diopendion] dyapendyon TH ;
diapenydion UH₂.

102. schrif] THU ; V has schrit.
hit—out] it shop T ; U (wrongly)
omits ; aswage it (cf. l. 100) H. a—
were] a gret wondir T ; it were a gret
wondir U ; wonder me þinkeþ H.

103. ȝus] ȝis TH ; ȝys U. goode]
þe best H.

104. heore sunnes] synne TU. men
ful] wel TU ; ful H.

"I am never
otherwise," said
he.

¶ "Icham sori," quod Envye · "I ne am but seldene
oper,

And þat Makeþ me so mad · for I ne may me venge."

[IV. WRATH:

corol.] V.

AVARICE. Then
came Avarice,
[f. 308 a. col. 1.]

¶ þenne com Couetyse · I coupe him not discreue,

So hungri and so holewe · sire herui him loked. 108

He was bitel-brouwed · with twei blered eizen,

And lyk a leþerne pors · lulled his chekes;

with a threadbare
and torn coat.

¶ In A toren Tabart · of twelue Wynter Age;

But ȝif a lous coupe lepe · I con hit not I-leue 112

Heo scholde wandre on þat walk · hit was so þred-bare.

"I acknowledge I
am covetous, for
I once served
Sim at the Oak,

¶ "Ichaue ben Couetous," quod þis Caityf · "I be-
knowe hit heere;

For sum tyme I Seruede · Simme atte noke,

And was his pliht prentys · his profyt to loke. 116

where I learnt
lying and false
weights.

¶ Furst I leornede to Lyȝe · A lessun or tweyne,

And wikkedliche for to weie · was myn oper lessun.

I went to
Winchestre and
Weyhill fair, and

¶ To Winchestre and to Wych · Ich wente to þe Feire

With mony maner marchaundise · as my mayster hihte;

sold my wares by
cheating.

Bote nedde þe grace of gyle · I-gon a-mong my ware, 121

Hit hedde ben vn-sold þis seuen ȝer · so me god helpe!

105. *ne am*] nam H; am TU. *seldene*] selde TH; seldom U.

106. *And*] U omits.

107. *coupe*] can THU. *him*] U omits.

108. *hungri*] hungrily T. *so*] TH omits. *herui*] heruy THU.

109, 110. He was bittirbrowid & babirliþid boþe Wiþ two bleride eizen as a liþene purs lollide his chekis T; He was bitelbrowid & babirliþid wiþ two brode iȝen And as a leþerne pors lollide his chekes H; He was babirliþid and eek biterbrowed Wiþ two blerid eyȝen as a lethern purse U; (TU faulty).

111. *toren*] broun H; tore U. *age*] old H.

112. *ȝif*] U om. *con*] may THU. *I-leue*] yleue H; leue T; trowe U.

113. *Heo*] he T; how heo H; þat he ne U. *wandre*—walk] wandre on þat walshe scarlet T; walke on þat wede

H; slideren þeron U. *hit—so*] so was it T; so was U.

114. *Two lines* in U, viz. I haue louyd couetise al my lif tyme, I knowe it here byfore crist & his cleue modir; T has, I haue ylouid coueitise, quap he, al my lif tyme, and also I knowe hire at begin. of l. 115; H and V shew the true old form.

115. *simme*] symoun H. *atte*] at þe THU.

116. H omits. *pliht prentys*] prentis yþlyt T; prentis aplight U.

117. *lessun or*] lef oper T; leef oper U.

118. *weis*] wyne U. *was—lessun*] was my ferste lesson TU; certis was þe þridde H.

119. *Wygh*] wy TU; wellis H.

120. *hihte*] me hiȝte, T; me bad H; me tauȝte U.

121. *Bote nedde*] Ne hadde TU.

122. *ben—ȝer*] ofte be vnsold H.

- ¶ þenne I drouȝ me a-mong þis drapers · my Donet to
leorne,
To drawe þe lyste wel along · þe lengore hit semede ;
Among þis Riche Rayes · lernde I a Lessun, 125
Brochede hem with a pak-neelde · and pletede hem to-
gedere,
Putte hem in a pressour · and pinnede hem þer-Inne
Til ten ȝerdes oþer twelue · tolden out þrettene. 128
¶ And my Wyf at Westmunstre · þat Wollene cloþ made,
Spak to þe spinsters · for to spinne hit softe.
þe pound þat heo peysede [by] · peisede a quartrun more
þen myn Auncel dude · whon I weyede treuþe. 132
¶ I Bouhte hire Barly · heo breuh hit to sulle ;
Peni Ale and piriwhit · heo pourede to-gedere
For laborers and lough folk · þat liuen be hem-seluen.
¶ þe Beste in þe Bed-chambre · lay bi þe wowe, 136
Hose Bummede þerof · Bouȝte hit þer-after,
A Galoun for a Grote · God wot, no lasse,
Whon hit com in Cuppemel ; · such crafte me vsede.
¶ Rose þe Regratour · Is hire rihte name ; 140
Heo hæp holden hoxterye · þis Elleuene wynter.
¶ Bote I-swere nou [sopely] · þat sunne wol I lete,
- Then I went to
the drapers, and
learnt from them
false measure.
There I learnt to
fasten pieces of
stuff together,
and press them
out till they
seemed longer.
My wife made
woollen cloth,
and sold it by false
weight.
She brewed
barley, and
made mixed
drinks for poor
people,
and sold ale
at a groat a
gallon.
Her name is
Rose the regater.
123. *among þis*] among T; among
þese H; to U. *leorne*] lere TU.
124. *lyste wel*] list TH; lysour U.
semede] semyth U.
125. *þis*] þe THU. *lernde I*] I
rendrit TU.
126. *Brochede*] Prochid U. *pak-
neelde*] pæcneld H; pakke nedle TU.
pletede] pleit T.
127. *pressour*] presse H. *pinnede*]
peyned H.
128. U *omits.* *out*] H *om.*
129. *And — þat*] my wyf was a
wynstere & T; my wif was a breu-
stere & U.
130. *Spak*] And spake TU. *spin-
sters*] spynstere TU.
131. *þe*] two H. *peysede*] weid by
TU; VH *omit* by. *peisede*] was U;
weid H.
132. *myn—dude*] any aunsel dede
T; ony almesdede (!) U. *whon I*] &
I T; whan ache U.
133. *hire*] hire also H.
134. *piriwhit*] pile-whew T; pile-
whew U; pilwhay H.
135. *and lough*] & louȝ T; & lewid
H; for loþ U. *liuen*] lay T
136. *þe*] my TU. *Bed*] H *om.*
lay—wowe] lith by þe wowes U.
137. *Bummede*] dronke H. *Bouȝte*]
he bouȝt U; shulde bye H.
139. *com*] comeþ HU. *cuppemel*]
cop-mele H; cuppemale U. *such-
vsede*] þat craft my wyf vside TU;
such crafte heo vsiþ H.
140. *Is*] was TH.
141. *Hoxterye*] osterye U. *þis
elleuene*] elleuene T; all þis xxxti H.
142. *I—sopely*] now I swere sopely

But now I repent
and will make
restitution "

And neuere wikkedliche weye · ne fals chaffare vsen,
Bote weende to Walsyngham · and my wyf also, 144
And bidde þe Rode of Bromholm · bringe me out of
dette."

VI. GLUTTONY.
Glutton goes to
church to confess,

N Ou ginneþ þe Gloton · for to go to schrifte,
And carieþ him to chircheward · his schrift forte
telle.

but on the way
Betun the
browster hails
him.

þenne Betun þe Breustere · bad him gode morwe, 148
And seþþen heo asked of him · "Whoder þat he wolde?"
¶ "To holi chirche," quod he · "for to here Masse
And seþþen I-chule ben I-schriuen · and sunge no
more."

She offers him
ale; he asks if it
is spiced; she
says, yes.

¶ "Ichaue good ale, gossib," quod heo · "gloten, woltou
asaye?" 152

"Hastou ouzt I þi pors," quod he · "eny hote spices?"
"3e, gloton, gossip," quod heo · "god wot, ful goode;
I haue peper and plane · and a pound of garlek, 155
A Ferþing-worp of Fenel-seed · for þis Fastyng dayes."

Glutton goes in.

There were Cis
the shoemaker's
wife, Wat the
warrener,
Tomkyn the

¶ þene geþ Gloton in · and grete opus after;
Sesse þe souters wyf · sat on þe Benche,
Watte þe warinar · and his wyf bope,
Tomkyn þe Tinkere · and tweyne of his knaues, 160

H. [*sopely* HTU] V (*wrongly*) omits.
wol—lete] wole I leue H; shal I lete
TU.

143. And] Ne TU. *wikkedliche*
weye] wickedly forto weye H; wynne
wykkidly U. *fals*] wykkide T; no
U. *rsen*] make TU.

145. *bringe me*] to brynge vs U.

146. þe] TU om. *go to*] T om.

147. *carieþ*] cariede TU; wendip
H. *schrift*] synnes T; synne U.
telle] shewe THU.

148. *þenne Betun*] And Betoun
TU; bele H. *bad him*] þer bad he
T; þere bad him U; þen bade hym H.

149. *seþþen*] THU om. *whoder*
þat] wheþer þat H; whidirward TU.

151. *Ichule*] I wile THU. *sunge*]
synne THU.

152. *gossib*] U om. *gloten*] H om.

153. *I þi pors*] in þy pors H; U
omits. *ouzt—pors*] T omits.

154. *3e*] 3he H; 3a TU. *quod heo*]
U om. *ful goode*] wel hote TU. H
reads, 3he, god wot, quod heo, ful
hote I haue.

155. *I haue*] H om. *plane*] peynye
T; pianye HU. *pound—garlek*]
pomgarnade (!) H.

156. *Ferþingworp*] pound T. *Fenel*
seed] felkene sedis T; fenkil seed U.
þis] þese H; TU om.

157. *geþ*] goþ TH; goop (*sic*) U.

158. *Sesse*] Cisse T; Cesse U;
Symme H. *Souters wyf*] soutere TH;
soustere U.

159. *warinar*] waffrer TU. *bope*]
after H.

160. *Tomkyn*] Symme T; Thomme
U. *tweyne*] two HU.

Hikke þe hakeney mon · and hogge þe neldere,
Clarisse of Cokkes lone · and þe Clerk of þe churchē,
Sire Pers of pridyē · and pernel of Flaundres,
Dauwe þe disschere · and a doseyn opere.

164

[A] Ribibor, [a] Ratoner · a Rakere of chepe,
A Ropere, a Redyng-kyng · and Rose þe disschere,
Godfrei of Garlesschire · and Griffin þe walsche,
And of vp-holders an hep · erly bi þe morwe
ȝiue þe gloton with good wille · good ale to honseł.

168

þenne Clement þe Cobelere · caste of his cloke,
And atte newe Feire · he leyde hire to sulle;

And Hikke þe Ostiler · hutte his hod aftur,
And bad bette þe Bocher · ben on his bi-syde.

172

þer weore chapmen I-chose · þe chaffare to preise;
Hose hedde þe hod · schulde haue Amendes.

þei Risen vp Raply · and Rouneden to-gedere,
And preiseden þe peniworþus · and parteden bi hem-
seluen;

176

þer weoren opes an hep · hose þat hit herde.

þei couþe not bi heore concience · a-corde to-gedere,

Til Robyn þe Ropere · weore Rad forte a-ryse,

180

161. *hakeney mon*] *hakeneman* U.
hogge—neldere] *hobbe þe neldere* H;
hogge þe myllere T; *hobbe þe mylnar*
U.

162. *Clarisse*] *Clariss* T; *Clare* U;
Clarice H. lone] *lane* TU. *churchē*] *werkis* H.

163. TU *omit.* H *reads*, Sire *peris*
of *pryde*, *pernel* of *flaundris*.

164. *disschere*] *dykere* TU.

165. [A] *so in* TU. [a] *so in* TU;
V *reads*, And Ribibor þe R.; H *reads*,
Robyn þe r. a *Rakere*] & a *rakiere*
T; a *rakiere* H.

166. a] & a H. *disschere*] *ribbere* H.

167. TU *omit.* *Garlesschire*] *garle-*
kipe H. *Griffin*] *gruffþ* H.

168. *And of*] And HU; Of T. *an*
hep] U *om.*

169. *ȝiue þe*] *ȝeue* T; Gaf U. *good*
wille] *glad chiere* TU. *honseł*] *hansele* T; *drinke* HU.

170. *þenne*] TU *omit.*

171. *atte*] at þe THU. *he—hire*] *nempride* it TU. *sulle*] *selle* TU.

172. *And*] THU *omit.* *hutte*] *hitte* TU; cast H.

173. *bad*] U *omits.* *bi-syde*] *side*
THU.

175. *Hose*] þat who so U. *A-*
mendes] *amendis* of þe cloke TU.

176. *þei—vp*] þo risen þei vp T.
Raply] in a rape T; in rape U.
rouneden] *rombeden* T.

177. H *omits.* *and parteden*] *apertly* TU.

178. *an*] on an U. *hose—herde*] *þanne þei ne couþe* T; *þei couthe* not
ȝit iugge U; *ouer þe wars* H.

179: *þei—heore*] Be here T; þei
couþe not by H; Ne by here clene U.

180. *weore*] was THU. *forte a-ryse*] *to arisen* TH; *vp to rise* U.

tinker, Hick the
ostler, Hogge the
needle-seller,
Clarice of Cook's
lane, the clerk of
the church,
Sir Pers of
Pridye, Pernel of
Flanders, Daw
the ditcher, a
ribbier-player, a
ratcatcher, and
many others,
who all welcomed
Glutton.

Clement the
cobler offers to
barter his cloak,

and Hick the
ostler his hood.

Then all rose
together, and
chaffered, and
swore.

Robyn the
roper is made

umpire, who And nempned for a noupere · þat no de-bat neore,
[for he schulde preise þe penyworþes · as hym good
þouȝt].

decided that Hick ¶ þenne Hikke þe Ostiler · hedde þe cloke,
should have the In Couenaunt þat Clement · schulde þe Cuppe fulle,
cloak, and Clement have And habbe hikked hod þe ostiler. *and hold him wel I-*
the hood and fill the cup. *seruet ;* 185

And he þat repenteþ Rapest · schulde arysen aftur,
And greten Sir gloten · *with a galun of ale.*

Then came much ¶ þer was lauȝwhing *and lotering* · and “let go þe
laughing and drinking, till cuppe ;” 188
Glutton had swallowed more

Bargeyns *and* Beuerages · bi-gonne to aryse,
[*f. 398 a. col. 2.*] And seeten so til Euensong · And songen sum while,
than he could well hold. Til Gloten hedde I-gloupet · A Galoun and a gille.

He pissede a potel · In a *pater-noster* while, 192
And Bleuh þe Ronde Ruwet · atte Rugge-bones ende,
þat alle þat herde þe horn · heolden heore neose after,
And weschte þat hit weore I-wipet · *with a wesp of*
Firsen.

He could scarce ¶ He hedde no strengþe to stonde · til he his staf
stand, and walked hedde ; 196
a'l ways, like a gleeman's bitch, þenne gon he for to go · lyk A gleo-monnes bicche,

181. *nempned*] nempnide hym T.
And—[for] þei named hym H. *neore*]
nere T; were HU.

182. *In* H only.

184. *clement*] clement þe coupere
T. *schulde—fulle*] schulde felle þe
cuppe T; þe cuppe schulde fille U.

185. *wel*] TU omit. H reads,
And klement hadde hickis hood ·
& held hym wel apaied.

186. *And he þat*] And whoso TU;
whoso H. *repenteþ Rapest*] repentid
hym rapest H; repentist rapere U.
aftur] afore U.

187. *of*] TH omit.

188. *lauȝwhing—lotering*] myche
lauȝhing H; lawhyng & lurkyng U;
lauȝinge and louryng TH.

189. *Beuerages*] beuerechis TU.
to *aryse*] for to arise T; þo to rise H;

to rise U.

190. *Euensong*] mydnyȝt H.

191. *Igloupet*] ygloppid H; y-
guldip T; y-golped U.

193. *Ruwet*] rewet H; ryuet TU.

194. *herde þe*] herden þat THU.

195. *The readings are,*
And wisshide it hadde be wexid ·
wip a wysp of firsen T;
And wyȝschid it hadde be waxed ·
wip a wips of ferse H;
And wyȝschide it hadde waxid ·
wip a wyspe of fyre (!) U.

196. *til*] er T.

197. *þenne—go*] þen bygan he to
go H; & þan gan he go U. *lyk*] as H.

Obs. In T ll. 197, 198 *are mixed*
up, thus :—
And þanne gan he to go sum
tyme asid & sum tyme arere.

- Sum tyme asyde · and sum tyme arere,
 As hose leiþ lynes · to [lacche] wiþ Foules.
 ¶ Whon he drouh to þe dore · þen dimmede his eizen,
 He þompelde atte þrexwolde · and þreuh to þe grounde.
 [Clement þe coblere · cauhte glotoun by þe mydle, 202
 And for to lyfte hym aloft · leide hym on his knees ;
 And glotoun was a gret cherl · and grym in þe lyftyng,
 And cowede vp a cawdel · in clementis lappe, 205
 þat þe hungriest hound · of hertforde schire
 Ne durst lape of þat laueyne · so vnloveli it smakith].
 þat with al þe wo of þis world · his wyf and his
 wenche 208
 Beeren him hom to his bed · and brouhten him þer-
 Inne.
 And after al þis surfet · an Accesse he hedde,
 þat he slepte Seturday and Sonenday · til sonne wente
 to reste.
 ¶ þenne he wakede of his wynk · and wypede his
 eizen ; 212
 þe furste word þat he spac [was] · “ wher is þe Cuppe ? ”
 His wyf warnede him þo · of wikkednesse and of sinne.
 þenne was he a-schomed, þat schrewe · and schraped
 his eren, but soon feels
 ashamed,
 And gon to grede grimliche · and gret deol to make
 For his wikkede lyf · þat he I-liued hedde. 217

or a man setting
bird-catching
lines.

He stumbled at
the threshold,
when Clement
caught him and
carried him,

for which service
he was ill repaid.

His wife put him
to bed, and he
slept all Saturday
and Sunday.

Then he woke
up, rubbed his
eyes, and asked
where the cup
was,

but soon feels
ashamed,

198. *asyde*] *auaunt* H.

199. *leiþ*] *leide* TU. [*lacche*] *So*
in TU ; VH *have the mis-reading*
cacche. wiþ Foules] *wiþ larkes* T ;
wiþ briddis H ; *wilde foules* U.

201. *He—atte*] He stumblide on þe
TU ; he stumblid to þe H. *þrexwolde*]
þresshewold T ; *þreschfold* H ; *throsch-*
fold U. *þreuh*] *fel* TH ; *stey* U.
grounde] *erpe* TU.

202—207. *In* U only.

208. *þat*] U *omits.* *þis*] þe TH.

209. *hom*] TU *omit.*

210. *accesse*] *axesse* TH ; *accidie* U.

211. *wente*] *3ede* TU.

212. *he—wynk*] *wakide* he of his
wynkyng THU.

213. *word*] *word* was H. *spac*]
spak was T ; *spak*, what U. [*was*
TH] V *omits.* *cuppe*] *bolle* TU.

214. *warnede—þo*] *blamide* hym
þanne THU. *þ of*] of H ; & TU.

215. *he—schrewe*] *þat* schrewe as-
shamide THU. *schraped*] *robbed* H.

216. *gon—grimliche*] *gan* grete
grymly T ; *gan* to grete *grymly* U ;
bygan to be sory H. *to make*] *made*
TU.

217. *his*] þe HU. *wikkede*] *liþer*
TU.

"I vow," said he,
"henceforth to
observe
abstinence."

"FOR hungur oper for Furst · I make myn A-vou,
Schal neuer [fysch] on Frydai · defyen in my
mawe,

Er Abstinence myn Aunte · haue I-ziue me leue ; 220
And ȝit Ichauē I-hated hire · al my lyf tyme."

VII. SLOTH.
Sloth falls down
swooning, but
vigilate wakes
him,

¶ Sleuþe for serwe · fel doun I-swowene
Til *vigilate* þe veil · fette water at his eizen,
And flatte on his face · and faste on him criȝede, 224
And seide, "war þe for wonhope · þat Wol þe bi-traye.
¶ 'Icham sori for my sunnes' · sei to þi-seluen,
And bet þi-self on þe Breste · and bidde god of grace,
For nis no gult her so gret · his Merci nis wel more."

and bids him
repent.

Then Sloth sat
up and sighed,

¶ þenne sat sleuþe vp · and sikede sore, 229
And made a-vou bi-fore god · for his foule sleuþe ;
"Schal no sonenday þis seuen ȝer · (bote seknesse hit
make),

and vowed he
would always go
to church early
and regularly,

þat I ne schal do me ar day · to þe d[e]ore churchē, 232
And here Matins and Masse · as I a Monk were.
¶ Schal non ale after mete · holde me þennes,
Til ichauē Euensong herd · I beo-hote to þe Rode.

218. *The readings are,*

And auowide to faste · for any
hungir or þrist T ;
þo to fast he made a uow · for
hunger or for þurst H ;
And avowed to faste · for hungir
or for þriste U.

219. V *omits* fysch ; but it is in
HTU. After Frydai H *inserts* quod
he. *mawe*] wombe T.

220. Er—*aunte*] er into tyme þat
abstinence H.

221. I-hated *hire*] hire hatid H.

222. Sleuþe] þo sleuþe H. I-swowene]
a swowe TH ; aswoune U.

223. þe veil] þer while T ; U *omits*.
fette] wol fecche U. at] to TU.

OBS. H *makes two lines of this,*
thus :—

til he woke & wept · water wip
his iȝen,
& *vigilate* þe wakere · warned
him þo.

224. And flatte] heo flat H ; And
flattide it T.

225. war þe for] þat H. þat—þe]
wile þe T ; wolde hym H ; he wil þe U.

226. U *omits this line*.

227. þe] þy H. god] hym TU.

228. U *omits*. For] þer H. her]
H *omits*. his] þat H. his—more]
þat his goodnesse nis more T.

229. sikede sore] seide to hym siluen
H ; seynide hym faste TU.

230. bi-fore] tofore T ; to H ; to
verrey U. foule] wicked H.

231. þis] be þis TU. ȝer] U *omits*.

232. do me ar] euery H. to—deore]
to the dere T ; rise erly to H ; to þe
parische U.

233. Matins—Masse] masse &
matynes TH. as—Monk] a monk as I
H.

234. non ale] no riot H.

235. beohote to] behote TU ; swere
by H.

- And ȝit I-chulle ȝelden aȝeyn · ȝif I so muche haue, attend evensong,
 Al þat I wikkedliche won · seȝþe I wit hade. 237 and make
 ¶ And þauh my lyfode lakke · letten I nulle amends.
 þat vche mon schal habben his · er ich henne wende :
 And with þe Residue and þe remenaunt · (bi þe Rode
 of Chester !) 240
 I schal seche seynt Treuþe · er I seo Rome !"
 ¶ Robert ȝe Robbour · on Reddite he lokede, Robert the robber
 And for þer nas not Wher-with · he wepte ful sore. thought to make
 But ȝit þe sunfol schrewe · seide to him-seluen : 244 restitution, and
 "Crist, þat vpon Caluarie · on þe Cros diȝedest, saying,
 þo Dismas my broþer · bi-souȝte þe of grace,
 And heddest Merci of þat mon · for Memento sake,
 þi wille worþ vpon me · as Ich haue wel deseruet thy will be done
 To haue helle for euere · ȝif þat hope neore. 249 upon me; have
 So rewe on me, Robert · þat no Red haue, mercy upon me!"
 Ne neuere weene to wynne · for Craft þat I knowe.
 Bote for þi muchel Merci · mitigacion I be-seche ; 252
 Dampne me not on domes day · for I dude so ille."
 ¶ Ak what fel of þis Feloun · I con not feire schewe, What became of
 But wel Ich wot he wepte faste · watur with his eȝen, yet he wept sore,
 And knouhlechede his gult · to Crist ȝit eft-sones, 256

236. *Ichulle ȝelden*] wile I ȝelde
 T; y wold ȝelde H; y wol ȝelde U.

237. *Al*] U omits.

238. *And þauh*] þeiȝ T. *my—*
lakke] lyfode me faile U. *nulle*] ne
 wolle U.

239. *vohe*] euery HU; iche A T.

241. *seynt*] TU omit. *seo*] seke T;
 se H; see U.

242. *on—he*] ruffulliche H. *he*]
 TU omit.

243. *And—wherwith*] for þat he
 was wicked H. *ful*] swiþe THU.

244. *But ȝit*] And ȝet TU; But H.

245. *vpon*] on THU. *on*] vpon
 TH. *cros*] rode T. *diȝedest*] deide
 HU.

246. *þe*] hym U.

247. *And*] And þou TU; as þou

H. *of*] on THU. *memento*] memen-
 to-is TH.

248. *worþ*] werche TU. *as*] for H.
wel] U omits.

250. *me*] þis TU. *no Red haue*]
 red non ne hauiþ T; no reed ne haue
 H; reed non haueþ U.

251. *weene*] wenip TU. *for—*
knowe] wiþ craft þat he knowiþ TU.

252. *muchel*] grete U. H reads,
 bote for þi mytigacion · mercy y
 by-seche.

253, 254. H omits these lines.

253. *on*] at TU. *for*] for þat TU.

254. *fel*] befel TU.

255. *But*] THU omit. *faste*] H
 omits.

256. *to—ȝit*] þerto H; ȝit U.

and vowed
penitence.

þat *Penitencia* is [pike · he] schulde polissche newe,
And lepe *with* him ouerlond · al his lyf tyme,
For he hap leizen bi *latro* · lucifers brother.

Then a thousand
men thronged
together,
weeping and
wailing, that they
might have
grace to find St
Truth.

¶ A þousent of Men þo · þrongen to-geders, 260
Weopyng and weylyng · for heore wikkede dedes,
Criþinge vpward to Crist · and to his clene moder
To haue grace to secche seint treuþe · god lene þei so
mote !

257. V *reads*, þat *Penitencia* is
prest · schulde polissche him newe.

But this is probably wrong; cf.

þat penitencia his pike · he schulde
pulsche newe T;

þat penaunce his piked staf ·
schulde be polischid al new
H;

þat penitencia his pyke · schulde
pulsche newe U.

258. *leep*] go H.

259. *hap leizen*] hadde leiþe TU;

hadde leyn H. *brother*] hyne T;
Aunte U.

260. A] And T. *of—þo*] of men
T; men H; men & mo þo U. *þrongen*]
þe wronge (!) T.

261. *weylyng*] wringing H. *heore—
dedes*] here mysdedis H.

262. *Criþinge*] Criede T; Cryden
U. *clene*] dere T.

263. *seint*] THU *omit. god—mote*]
god lene þat hy moten T; so god lene
þat þei mote U.

PASSUS VI.

[*Passus Sextus de visione, vt prius.*]

Now riden þis folk · & walken on fote
to seche þat saint · in selcoupe londis].

They all set out
on a pilgrimage
to find Truth;

BOte þer were fewe men so wys · þat coupe þe wei
pider,

but no one knows
the way.

BOte bustelyng forþ as bestes · ouer valeyes *and* hulles,
[for while þei wente here owen wille · þei wente alle
amys].

5

Til [hit] was late *and* longe · þat þei a Leod metten,
Apparayled as a Palmere · In pilgrimes wedes.

At last they met
a Palmer in
pilgrim's weeds,

He bar a bordun I-bounde · wiþ a brod lyste,

8

In A wepe-bondes wyse · I-wripen aboute.

a staff in his
hand, a bag and a
bowl by his side,

A Bagge and a Bolle · he bar bi his syde ;

An hundred of ampelles · on his hat seeten,

12

Signes of Synay · and Schelles of Galys ;

ampulle in his
hat, and marked
with crosses and
keys on his cloak.

Moni Cros on his cloke · and keizes of Rome,

And þe vernicle bi-fore · for men schulde him knowe,

*Title from T; also called Passus
Sextus in HUD.*

1, 2: *These two lines are in H only.*

3. *were*] was T. *men*] U *omits.*
þat—pider] þat þei pider coupe T; þe
wey pider coude U; þat þe wey
coupen H.

4. *bustelyng*] blustrid T; blustren
U; bolstride H. *forþ as*] as blynd H.
and] or U.

5. *In H only.*

6. (*hit*) *was*] *So in H; TU omit;*
V *omits* hit. *leod*] lede TU; man H.

7. *Palmere*] paynym TU. *wedes*]
wyse THU.

8. He bar a burdoun in his hond ·
bounde wiþ a lyste H.

9. U *omits.* *wepebondes*] wode-
byndes H; way wendis T. *Iwripen*]
he bond hym T.

11. *seeten*] seten THU.

OBS. *In this l. H, has* apples (!)
for ampelles.

13. *Moni cros on*] And many crouch
in T; & many crosses on H; And
many a cros on U.

14. *bi-fore*] to-fore H; hym by-
forn U. *hym knowe*] y-knowe H;
knowe T

[fol. 398 b. col. 1.] -And seo be his signes · whom he souht hedde.

They asked him ¶ þis Folk fraynede him feire · from whenne þat he
whence he came; coome? 6

and he said, From "From Synay," he seide, · "and from the Sepulcre;
Sinai, the From Bethleem and Babiloyne · I haue ben in boþe,
sepulchre, In Ynde and in Assye · and in many oþer places.
Bethlehem, and 3e mouwe seo be my Signes · þat sitteþ on myn hat, 20
Babylon. þat I haue walked ful wyde · In weete and in druye,
And souht goode seyntes · for my soule hele."

"Knowest thou a saint named ¶ "Knowest þou ouht A Corseynt · Men calleþ Seynt
Truth; where Treuþe?

dwells he?" Const þou wissen vs þe wey · wher þat he dwelleþ?" 24

He answers that "Nay, so God glade me!" · seide þe gome þenne,
he cannot. "Sauh I neuere Palmere · with pyk ne with
schrippe ·

Such a seint seche · bote now in þis place."

Enter PERS THE "Peter!" quod a Plouz-Mon · and putte forþ his hed,
PLOUHMON. "Peter!" quoth "I knowe him as kuyndeliche · as Clerk dop his bokes;
he, "I know him Clene Conscience and wit · [kende] me to his place, 30
well. And dude enseure me seþþe · to serue him for euer.
Conscience and ¶ Boþe to sowen and to setten · while I swynke mihte,
Common Sense told me where he lives. I haue ben his felawe · þis fiftene wynter; 33

I have sown his Boþe I-sowed his seed · and suwed his beestes,

16. *Expanded in U into two lines;*
þis folk frayneth him faire · for
hym þat hym made,
Fro whennes þat he come · &
whiderward he schulde.
from whenne] whenis T.

18. at bedlem & at babilon · haue
y ben also H. From—Babiloyne]
At bedlem (bethlem U) at babiloyne
TU.

19. In—Assye] In Armonye, in
Alisaundre THU. and] TU om.

21. ful] wel T; U omits.

23. ouht—corseynt] ouht a cor-
seint, quod þei TU; a seint, quod þei
H. Men—seynt] þat men callen
THU.

24. wissen] teche H. he] wy T.
dwelleþ] walkeþ H.

25. God—me] god mote me helpe
T; god me helpe H; me god helpe U.
gome] man T; pilgrym H.

26. Sauh I] I sauþ TH. pyk—
schrippe] scrip ne wiþ pyk H.

27. Such—seche] Axen aftir hym
TU; aske after seint treuþe H. bote]
er T; eer þan U.

30. Clene] kynde H. and wit] H
omits. [kende] So in TU; VH read
tauzte. to] riht to H.

31. enseure—seþþe] me to sure hym
TU; me assure H.

32. to—setten] sowe his seed T;
now and sithe U.

33. felawe] folowers TU; holders
H. þis fiftene] al þis fourty TU.

34. suwed] kepide U; folewid H.

And eke I-kept his Corn · I-caried hit to house,
 I-dyket and I-doluen · I-don what he hihte, 36
With-Innen and *withouten* · I-wayted his profyt;
 þer nis no laborer in þis leod · þat he loueþ more,
 For þauh I Sigge hit my-self · I serue him to paye.
 ¶ I haue myn hure of him wel · and operwhile more;
 He is þe preteste payere · þat pore men habbeþ; 41
 He *with-halt* non hyne his hure · þat he hit naþ at
 euen.

corn, and

everywhere
watched his
profit; and I
please him well.

He pays me well."

He is as louh as A lomb · louelich of speche,
 And 3if 3e wollep I-wite · wher þat he dwelleþ, 44
 I wol wissen ow þe wey · hom to his place."

"YE, leue pers," quod þis palmers · and profreden him
 hure.

The pilgrims then
offer Piers money,
which he refuses.

"Nai, bi þe peril of my soule," quod pers · and bigon
 to swere,

"I nolde fonge a ferþing · for seynt Thomas schrine!
 Treupe wolde loue me þe lasse · a gret while after! 49

¶ Bote 3e þat wendeþ to him · þis is þe wei pider:
 3e mote go þorw mekenesse · boþe Mon and wyf,
 Til 3e come in-to Concience · þat crist knowe þe soþe

But he tells them
to go through
Meekness, till
they come to
Conscience.

35. *eke*] TH omit. *I-caried*] &
cariede THU.

36. I haue dichid & doluen · & do
 what he bad H. *Idon*] and do THU.

37. *I-wayted*] waytide T; to
 wayten U.

38. *nis*] is H. *laborer*] labore H.
þis leod] his lordshipe T; lordschip
 H. *he loueþ more*] he louiþ betere
 T; hym likeþ betere U.

39. *paye*] plesse U.

40. *I*] And T. *wel*] TH omit.

41. *preteste*] rediest H. *habbeþ*]
 known T; knowiþ H.

42. *with-halt*] ne halt TU. *hit naþ*]
 ne naþ it TU. H *reads*, he with-holdiþ
 no mannys hure · he paieþ hem at
 euen.

43. *louelich*] & loueliche TU.

44. *And 3if*] 3if þat H. *3e—I-*
wite] þat 3e wille wite U. *he*] wy T.

45. I shal wisse 3ow wel · þe riȝt
 way to his place T;

I shal teche 3ou ful riȝt · home
 to his house H;

I schal wisse 3ow þe wey · right
 to his place U.

46. *þis palmers*] þe pilgrimes THU.

47. *Nai*] H om. *pers*] he H.
bigon to] gan to T; gan for to U;
 fast he dide H.

48. *fonge*] take H.

49. *Treupe*] For treupe TU. *lasse*]
 wers THU. *a—after*] a longe time
 aftir TU; a gret while here after H.

50. *wendeþ—him*] wilneþ to wende
 TU; wole to hym wende H.

51. *mon—wyf*] men & wyues TU.
 OBS. 52—Pass. VII. l. 2. MS. H *has*
here lost a folio; the rest of the
Passus is collated with D.

52. *knowe*] wyte TUD.

þat 3e loueþ him leuere · þen þe lyf in oure hertes, 53
 And þenne oure neilheþors next · In none wyse apeire
 Operweys þen þou woldest · men wrouzten to þi-seluen.
 ¶ Next (says he) cross the brook called Be-buxom-of-speech by the ford called Honour-your-fathers.
 ¶ So Bouweþ forþ bi a brok · beo-boxum-of-speche,
 [Forþ til 3e fynde a forde · 3our-fadres-honoureth]; 57
 Wadeþ in þat water · wasscheþ ow wel þere,
 And 3e schul lepe þe lihtloker · al oure lyf tyme.
 ¶ Sone schaltou þenne I-seo · swere-not-but-þou-haue
 neode- 60
 And-nomeliche-In-Idel · þe-nome-of-God-Almihti.
 ¶ þenne schul 3e come bi a Croft · but cum 3e not þer-
 Inne;
 þe Croft hette coueyte-not · Mennes-catel-ne-heore-
 wyues-
 Ne-non-of-heore-seruauns · þat-nuyzen-hem-mihte; 64
 Loke þou breke no Bou; þere · but 3if hit beo þin owne.
 ¶ Twei stokkes þer stondeþ · but stunt þou not þere,
 þei hetten, Sle-not, ne-stel-not · stryk forþ bi hem
 boþe;
 Lef hem on þi luft half · loke hem not aftur, 68
 And hold wel þin haly-day · euere til euen.
 ¶ þenne schaltou Blenchen at a brok · ber-no-fals-
 witenesse,
 also by the stocks named Slay-not and Steal-not.
 Turn aside from the brook Bear-no-false-witness,

54. *apeire*] apeiriþ T; to apeire UD.

56. *So bouneþ*] And so bouz T; And so boweþ U; And so bowe D. *brok*] banke T.

57. *From* U; also in TD. *Forþ* ti] For to T; For D.

58. *Wadeþ*] Wades U. *wasscheþ*—þere] & wassche 3ou þerynne U.

59. *lihtloker*] lihtliere T.

60. *Sone—Iseo*] So shalt þou se TD; So schul 3e se U. *þou haue*] it be for TUD. *þe*] U om.

61. *In Idel*] an ydel T; on ydel D; on þe ydel U. *þe nome*] name U.

62. *schul 3e*] shalt þou TD. *but*—3e] ac come þou T; but come D;

cometh U.

63. *þe*] þat T. *hette*] hattip T; hatte U; hiȝte D.

64. *nuyzen*] noiȝe T; noye UD.

65. *Bouȝ*] bowis TUD. *3if hit*] it TD; þei U. *þin*] 3our U.

66. *stunt þou*] stynte þou TD; stynte 3e U.

67. *heten—not*] hote stele nouȝt ne ale nouȝt TUD. *stryk—hem*] but strike forþ by UT.

68. *þi*] þe U. *luft*] left TUD. *loke—aftur*] & loke nouȝt þere-aftir TUD.

69. U omits. *euer til*] heiȝ til þe T; eyliche to D.

70. *blenchen at*] see blenche U. *brok*] bourne T; bak U; berwe D.

He is frettet *with-Innen with Floreyns* · and opes wel
monye ;

Loke pou plokke no plonte per · for peril of pi soule.

¶ penne schaltou [se] sei-soþ · so-hit-beo-to-done-

and then shall ye
see Say-sooth.

And-loke-pat-pou-ly3e-not · for-no-mannes-bidyng. 74

Penne schaltou come to a Court · Cleer as þe Sonne,
þe Mot is of Merci · þe maner al abouten, 76

So shall ye come
to a court, with
walls of Wit, and
battlements of
Christendom,

And alle þe walles beþ.of wit · to holde wil þeroute ;

þe Carnels beþ of Cristendā · þe kuynde to saue,

Brutaget *with* þe bileeue · wher-þorw we moten beo
sauet.

with houses that
are roofed with
Love-as-brethren.

Alle þe houses beop I-hulet · Halles and Chaumbres,

Wip no led bote *with loue* · as-Breþeren-of-o-wombe.

¶ þe Tour per treupe is Innē · I-sef Is aboute þe sonne,
He may do *with* þe day-sterre · what him deore lykeþ ;

There is Truth's
tower, set above
the sun.

Deth dar not do · þing pat he defendeþ. 84

¶ Grace hette þe 3ate-ward · A good mon forsoþe,

Grace is the gate-
keeper, and his
man is called
Amend-thou, to
whom give a
token.

His Mon hette a-Mende-pou · for mony men him knoweþ ;

Tel him þis tokene · for treupe wot þe soþe :

‘ I performede þe penauunce · pat þe prest me en-Ioynede ;

¶ I am sori for my sunnes · and so schal I euere 89

Whon I þenke þer-on · þau3 I weore a pope.’

71. *frettet withinnen*] frettid in T;
frethid yn U; fryped in D. *with
floreyns*] white floures (!) D. *opes
wel*] opere flouris TD; opere fee3 U.

72. *Loke*] And loke TD. *plonte*]
plantis TUD.

73. *penne*] And þanne TD. [*se*] in
UD only, yet required. *sei*] D omits.
so hit] V has so þat hit; but þat is
best omitted, as in TUD.

74. *And loke*] loke TD.

75. *cleer*] as clere U; as chere D.

76. *mot*] moot U; mote D.

77. *wil*] wel U.

78. *carnels*] kirmelis TU; cornels
D. *þe*] þat TD.

79. *Brutaget*] And boterasid TD;
And briteschid U. *þe*] TUD om.
wherþorw-beo] oper pou worst not
T; or elles pou best noht U; so elles

pou worst nouht D.

80. *þe*] U om. *Ihulet*] helid TUD.

halles] halle U.

81. *with loue*] loue & louznesse
TD; al wip loue U.

82. *is inne*] is hymselfe TD; him-
selue is U. *Iset-aboue*] is vp to
TUD.

83. *him deore*] hym good U; þat
hym D.

84. *not-þing*, do no þing D.

85. *zatemard*] porter TD; gate-
ward U.

86. *amende pou*] amende 3ow TU;
amendes D. *him*] he T.

87. *for*] TUD om.

88. *þe-pat*] D om. *þat*] T om.

89. *I*] And TD; And y U.

90. *þenke þeron*] þeron þenke U.

Ask Amend-thou
to pray his master
to open the
wicket-gate of
Paradise.

[f. 396 b. col. 2.]

Take heed that ye
love Truth, lest
ye be driven out,

and the door be
closed and locked
against you

But there are also
seven sisters
there at the gates,

called Abstinence,
Humility,
Charity, Chastity,

Bidde a-Mende [-þou] Meken him · to his Mayster ones,
To wynne vp þe wicket-ȝat · þat þe wey schutte, 92
þo þat Adam and Eue · eeten heore bone ;

For he haþ þe keye of þe cliket · þauȝ þe kyng slepe.

¶ And ȝif grace þe graunte · to gon in in þis wyse,
þou schalt seo treuþe him-self · sitten in þin herte. 96

¶ þenne loke þat þou loue him wel · and his lawe holde;
Bote beo wel I-war of wrappe · [þat wykkyde] Schrewe,
For he haþ Envye to him · þat [in þyn herte sitteþ ;]
And puiteþ forþ pruide · to preisen þi-seluen. 100

¶ þe boldnesse of þi benfes · blendep þin eizen,
And so worþestou I-driuen out · and þe dore I-closet,
I-keizet and I-kliketed · to [kepe] þe þer-oute ;
Hapliche, an Hundred ȝer · er þou eft entre. 104

¶ þus maihtou leosen his loue · to leten wel bi þi-seluen,
Bote gete hit aȝeyn bi grace · and bi no ȝift elles.

A k þer beoþ seuen sustren · þat seruen treuþe euere,
And ben porters at posternes · þat to þe place longen.
þat on hette Abstinence · And Humilitie a-noþer, 109
Charite And Chastite · beoþ tweyne ful Choyse Maidenenes,

91. *amende þou*] *See* l. 86; *amende*
ȝow TUD; *amendis* D; *a-Mende* V.
ones] *Begins* l. 92 in TUD.

92. *wynne vp*] *weue* out TD, *wicket-*
ȝat] *wyket* TUD. *þe—schutte*] *he*
with *shette* TD; *þe wight schetteþ* U.

93. *þo þat*] *þo* TUD. *bone*] *bane*
TUD.

94. *keye of*] *keizes* & TUD.

95. *þe graunte*] *graunte þe* TUD.
in in] in on U; in TD.

96. *sitten*] *wel sitte* T; *wil sette* D.

97. *þenne—wel*] And *lere þe* for to
loue TUD.

98. *Bote—wrappe*] *Ac be war*
þanne of *wrappe* T; *Ac be war* of
wrette noght U; *Ac be waar þanne*
wraþe nouȝt D. [*þat wykkyde* TUD]
for he is a V.

99. [*in þyn herte sitteþ*] *So in*
TUD; *sitteþ* in þyn herte V.

100. *puiteþ forþ*] *pokiþ þe* for TD;
lokiþ for U.

101. *þi benfes*] *þi bien fait* T; *þat*
ben feet U; *þy benfet* D. *blendep—*
eizen] *makip þe* bynd þanne TUD.

102. *worþestou*] *worst þou* TUD.
out] *out as dew* TUD.

103. [*kepe*] TD; *holden* V; *holde*
U.

104. *Hapliche*] *Happily* TUD. *ȝer*]
wynter TUD.

105. *maihtou*] *miȝt þou* TUD.

106. *Bote*] And TUD. *bi*] *þoruȝ*
T; *þurw* U; with D; (*in both places*).
ȝift] *þing* D.

107. *sustren*] *doutres* U. *seruen*]
T *om.* (*by mistake*).

108. *at posternes*] to þe *posternis*
T; at þe *posterne* U; of þe *posternes* D.

109. *þat on*] þe *ton* U. and] U *om.*
humilitie] *meknesse* TD. *anoper*] a
noper T; an *oper* U; þat *oper* D.

110. *Charite—Chastite*] *Chastite*
and *charite* U. *tweyne—choyse*] *hire*
chief TUD. *maidenenes*] U *om.*

Pacience and Pees · Muche peple helpen,
Largesse þe ladi · ledeþ in ful monye. 112

Patience, Peace
and Bounty.

¶ Bote hose is sib to þis sustren · so me god helpe !
Is wonderliche wel-comen · and feire vnderfonge.
And bote 3e ben sibbe · to summe of þeos seuene,
Hit is ful hard, bi myn hed ! · eny of ow alle 116
To gete in-goynge at þat 3at · bote grace beo þe more."

Without their
aid it is hard to
gain entrance at
that gate."

¶ "Bi Crist," quap a Cutte-pors · "I haue no kun þere !"
"No," quap an Apeward · "for nout þat I knowe !"
"I-wis," quap a waferer · "wust I þis for soþe, 120
Schulde I neuere forþere a fote · for no freres prechlinge."
¶ "3us," quap pers þe plou3-mon · and prechede hire
to goode,

The cut-purse,
the ape-ward, and
wafer-maker
declare they have
no kindred there ;

"Merci is a Mayden þer · and haþ miht ouer hem alle ;
Heo is sib to alle synful men · an hire some else ; 124
And þorw þe help of hem two · (hope þou non oper),
þou mai3t gete grace þer · so þat þou [go] bi-tyme."

but Piers tells
them Mercy
dwells there also,
who is of kin to
all sinful men.

111. U omits. *muche peple*] mekil
folke þei T ; many folk þei D.

112. *Largesse*] Largite U. *þe*] þat
UD. *ledeþ*] letith U ; let TD. *ful*]
wel TUD.

113. *hose*] who so T ; ho so D ;
sche U. *þis*] þe U.

114. *Is*] He is TUD. *wel-comen*]
welcome T ; wolcome D ; vnwolcome
(!) U. *feire*] vnfair (!) U.

115. *And—3e*] But 3if 3e T ; But 3e
D ; But if he U.

116. *Hit—hed*] He is wel hard to
ben had D. *ful*] wel TUD.

117. *To—3at*] Gete ingate at eny
U. *in-goynge*] ingange TD. *at þat*]
at any T ; atte D.

118. *a*] þe D. *haue*] ne haue T.
kun] kyn TUD.

119. *No*] Ne I TUD. *for nout*] be
a3ut TUD.

120. *Iwis*] Wyte god TUD. *þis for*]
þat for TD ; þat þe U.

121. *neuere*] no D.

122. *3us*] 3is TU ; þus D. *prechede*
hire] pukide hym T ; pokid hym U ;
poked hem D.

123. *is*] haþ TD ; hadde U. *þer*]
T om. *and haþ*] haþ TD ; þat U.

124. *Heo*] And she TUD. *men*]
TUD om. *an*] and UTD.

125. *two*] TD om.

126. *þer*] TU om. *þat*] TUD om.
[go TUD] come V.

PASSUS VII.

[*Passus septimus de visione, vtprius.*]

The pilgrims say
that they need
a guide;

PIs weore a wikked wei · bote hose hedde a gyde,
þat mihte folwen us vch a fote · forte þat we come
þere."

Piers says he will
guide them, when
he has ploughed
his half-acre.

Quaþ perkyn þe plouȝmon · "bi peter þe Apostel,
I haue an half Aker to herie · bi þe heiȝe weye; 4
Weore he wel I-Eried · þenne with ou wolde I Wende,
And wissen ou þe rihte weye · til ȝe founden treuþe."

"That were long
to wait," said a
lady; "and what
shall we women
do meanwhile?"

¶ "þat weore a long lettyng" · quaþ a ladi in a skleir,
"What schul we wimmen · worche þe while?" 8

Piers tells them
to sew, to spin,
and to clothe the
naked;

"Summe schul souwe sakkes · for schedyng of Whete,
And ȝe wyues þat habbeþ wolle · worcheþ hit faste,
[Spynneth it spedily · spareþ noght ȝour fyngres],
Bote ȝif hit beo haly day · or elles holy euen. 12
Lokeþ forþ or Linnene · And labereþ þer-on faste.
þe Neodi and þe Nakede · nym ȝeeme hou þei ligen,

*Title from T; also called P. Septimus
in UD.*

2. *vch a*] *iche* T; *ech* U. *forte*—
come] til þat we were T; til we were
U.

OBS. *Collation with H here recom-*
mences.

3. *peter*] *seint peter* H; *seint poule*
TU.

4. *herie*] *ere* H; *erie* U; *ern* T.
bi] *by-side* H.

5. Hadde y herd þat halfe akir · so
me god helpe T;
hadde y erid þat · þen wolde y
wiþ ȝou wende H;
Hadde eryed myn halue acre · I
schal brynge ȝou þere U.

6. U *omits. wissen ou*] *teche* ȝow

H. *founden treuþe*] *come þere* H. T
reads, I wolde wende wiþ ȝow · til ȝe
were þere.

7. *þat*] *þis* TU. *in a skleir*] *in a*
sleire TU; *wiþ a sleire* H.

8. *schul*] *schulde* T.

9. *souwe sakkes*] *sewe þe sako* TU.
of] *of þe* THU.

10. *ȝe*] TU *om. wolle*] *wollene* T.
worcheþ—faste] *wurche it ȝe schulle* U.

11. *From* U; *also in* TH.

12. *or elles*] *oper* T.

13. *or*] *ȝoure* THU.

14. *þe Neodi*] *þer nedý ben* U. *þe*]
U *om. nym ȝeeme*] *nymeþ hed* T;
nym hede U; *takip kepe* H. H *trans-*
poses neodi and nakede.

And cast on hem cloþes for colde · for so wolde treupe ;
 For I schal lene hem lyflode · But ȝif þe lond fayle, 16
 As longe as I liue · for vr lordes loue of heuene.

¶ And ȝe, loueli Ladies · with oure longe Fyngres,
 þat habbeþ selk, and sendel · souweþ, whon tyme is,
 Chesybles for Chapeleyns · and Churches to honoure ;
 And alle maner of Men · þat bi Mete liuen, 21
 Helpeþ him worche wihtliche · þat winneþ oure fode."

to sew chasubles,
 and to help the
 poor labourers.

"BI Crist," quap & kniht þo · "þou [kennest] vs þe
 beste !

A knight declares
 he will help Piers
 to labour.

Saue o tyme trewely · þus tauht was I neuere ! 24
 Bote [kenne] me," quod þe kniht · "and I-chul conne
 erie ;

[I wol helpe þee to labore · whil my lyf lastip.]"

"Bi seint peter," quod Pers · "for þou profrest þe so
 lowe,

Piers says he will
 work for both, if
 the knight will
 guard the church
 from wasters,

I schal swynken and sweten · and sowen for us boþe,
 And eke labre for þi loue · al my lyf tyme, 29
 In Couenaunt þat þou kepe · Holi chirche and my-seluen
 From wastors and Wikkede men · þat Wolden vs
 destruyen.

And go þou hunte hardily · to Hares and to Foxes, 32

and hunt hares
 and foxes, and

15. *And*] THU *om.* *on*] TU *om.*
wolde] wile T; wole HU.

16. *lene*] fynde H.

17. *vr*] our U; þe T. *loue*] U *om.*

18. *oure longe*] ȝour louely TU.

19. *souweþ*] sewip it TU.

20. *Chesybles*] chesiples H. *Chape-*
leyns] chapellis TU; churchis H.
and] T *om.* *Churches*] chapels H.

21. *of*] H *om.* *bi*] by þe HTU.

22. *him*] hem TU. *worche*] forþ
 H. *oure*] ȝoure THU.

23. *þo*] U *om.* [*kennest* HU]
 techest V; techist T; *the allit. re-*
quires kennest.

24. *Saue—tyme*] but o tyme H;
 Ac on þe tem TU. þus] so H; TU *om.*

25. H *omits.* [*kenne* TU] tech. V;
see l. 23. *Ichul—erie*] I wile lerne to

eren T; y wol lere to erylle U.

26. *From* H; *in* H *only*; perhaps
redundant; see l. 29.

27. *peter*] poule TU. *Pers*] perkyn
 THU.

28. *swynken—sweten*] swete and
 swynke U.

29. *eke*] U *om.* *labre*] labore H;
 laboure T; labourer U. *Spelt* labore
in l. 117; but see U 221, 259.

30. *kepe*] kepe wel U. *and my-*
seluen] right And me (*the two last*
words in next line) U; And myself
(in next line) T.

31. *wastors*] wattris (*sic*) U. *and—*
men] T *om.* *vs*] me TU.

32. *þou*] THU *om.* *to—Foxes*] þe
 hare & þe fox TU.

kill the small
birds with
falcons.

The knight gladly
consents.

Piers further bids
him to harm no
tenant, to take no
gifts from the
poor,

to injure no
labourer, to be
true of tongue,

and to avoid
ribalds.

[f. 599 a. col. 1.]
The knight again
assents.

To Beores and to Bockes · þat brekeþ menne hegges,
And fecche þe hom Faucuns · þe Foules to quelle ;
For þei comen in-to my croft · And Croppen my Whete.
¶ Ful Curteisliche þe kniht · conseiued þeose wordes ;
“ Be my pouwer, pers · I plihte þe my troupe 37
To folfulle þe Foreward · while þat I may stonde ! ”
¶ “ But ȝit O poynt,” quod pers · “ I preye þe no more ;
Loke þou teene no tenaunt · bote treupe wol assente ;
And ȝif pore men profreþ ou · presentes or ȝiftes, 41
Takeþ hem not, in auenture · ȝe mouwen hem not de-
seruen ;
For þou schalt ȝelden hit a-ȝeyn · at one ȝeeres ende,
In a wel perilous place · þat Purgatorie hette. 44
And mis-beode þou not þi bonde-men · þe beter þou
schalt spede,
And þat þi-self be trewe of tonge · and tales þou hate,
Bote hit beo wisdom or wit · þi werkmen to chaste.
Hold not þou with harlotes · here not heore tales, 48
And nomeliche atte Mete · suche Men eschuwe ;
For þei ben þe deueles disours · I do þe [to] vnderstonde.”
¶ “ Ich a-sente, be seint Iem ! ” · seide þe kniht þenne,
“ For to worche bi þi word · while my lyf dureþ.”

33. *To Beores*] to beris H; And þe
boris T; And to brokkys U. *to*
Bockes] þe bukkes T; to bukkes U.
menne] mennys H; myn TU.

34. *þe Foules*] foules U. *quelle*]
kille THU.

35. *þei*] þise TU. *in-to*] to TH.
Croppen] crepen in H.

36. *Ful*] THU *om.* *conseiued*]
comsed H; compsiþ T. *þeose*] his U.

38. *folfulle*] folewe H. *þe*] þis H;
þat U. *þat I*] I T; my lyf H.

39. *But—O*] ȝe, ȝit a H; ȝa, & ȝet
a T; And a U. *pers*] perkyn THU.
no] sire H; TU *om.*

40. *assente*] Accorde U.

41. *ȝif*] þei T; þeiȝe U. *profreþ*
ou] profre þe TU; presentib þee H.
presentes or] wiþ II.

42. *Takeþ*] Nyme TU. *in auenture*]
an aunter TU. *ȝe mouwen*] þou mowe
TU; þou maist H.

45. *þou*] TU *om.* *þou schalt*] þou
miȝt HU; shalt þou T.

46. *And—þiself*] And þat þou TU;
& H. *of*] of þy HU. *and*] H *om.*

47. *beo*] be of TU. *or*] or of TU;
& H. *þi*] H *om.* *werkmen*] wicked
men H.

48. *not—with*] wiþ none TU. *þou*]
H *om.* *here*] ne here TU

49. *atte*] at þe HU; at T. *suche*]
for suche T (*badly*). *Men*] men þou
U.

50. *þei ben*] it arn TU; it beþ H.
[to THU] V *om.*

52. *word*] wordis H.

¶ "And I schal A-paraile me," quod perkin · "In pil-
grimes wyse,

53

And wende *with* ou þe rihte wei · til 3e treuþe fynde."

He caste on his cloþes · I-clouted and I-hole,

His Cokeres and his Coffus · for Colde of his nayles,

He heng an Hoper on his Bac · In stude of a Scrippe,

A Busschel of Bred corn · he bringeþ þer-Inne : 58

"For I wol souwen hit my-self · and seþþen *with* ou
wende.

For hose helpeþ me to heren · or eny þing to swynken,

He schal haue, beo vr lord · þe more huyre in heruest,

And make him murie *with* þe Corn · hose hit euere bi-
gruccheþ.

And alle kunnes Craftus men · þat cunne lyuen *with*
treuþe,

63

I schal fynden hem heore fode · þat Feiþfuliche lyuen ;

¶ Saue Iacke þe Iogelour · And Ionete of þe stuyues,

And Robert þe Ribaudour · for his Rousti wordes.

Treuþe tauhte hit me ones · and bad me telle hit forther,

Deleantur de libro · [I ne shulde not dele wiþ hem,] 68

Holi churche is holden of hem · no tiþe to taken ;

Piers gets ready
to go, and takes
with him corn to
sow.

promising that
all who help him
shall have the
more hire in
harvest,

and that he will
find all their food,

except Jack the
jongleur, and
Janet of the
stews, and
Robert the tale-
teller, a worthless
set.

53. *me*] U *om.* *pilgrimes*] pilgrym
T; a palmerys H.

54. *wende*] U *om.* *ou-rihte*] 3ow
þe TU; þee on þe H. *3e-fynde*] 3e
fynde treuþe U; we fynde treuþe TH.

55. *I-hole*] hole TU. H *reads*, He
cast on his cloutid cloþis & his olde
cokeris.

56. *His cokeres*] H *om.* (see l. 55).
coffus] coffis also H; cuffis T; cuffes U.

57. *He*] And T. *an*] his THU.
on-bac] at his hals T; on his rugge
H. *stude*] stede THU. *a*] his U.

58. *busschel*] boyschel H. *he*
bringeþ] brougte he T; he brougte H;
bryng me U.

59. *myself*] my-self, quop he H.
with ou] wile I THU.

60. *For hose*] And who-so THU.
heren] eren T; erie HU. *to*] TU *om.*

61. *He*] TU *om.* *huyre*] here T;
mede U. *in*] at U.

62. *with-corn*] þerwith U. *euere*] THU *om.*

63. *kunnes craftus*] manere craftis
H; kyne crafty TU. *with*] in THU.

64. *heore*] THU *om.* *þat*] H *om.*
Feiþfuliche] skilfulliche U. *lyuen*] to
lyuen H.

65. *Ionete*] Ienot H. *of*] at U.
stuyues] styves H; stywes U; stewis
T.

66. *Robert*] Robyn TU.

67. *tauhte hit*] tolde THU. *me*] me þus U. *telle*] teche H. *forther*] forþ T.

68. *I have made this an allit. line,*
as it stands in T; V has only De-
leantur de libro viuencium; H *has the*
whole quotation Deleantur—scribantur,
and omits 69, 70; U *has* deleantur de
libro viuencium y schulde noght dele
with hem; *which is too long.*

69. H *omits.* *Holi*] For holy TU.

Et cum Iustis non Scribantur ;

þei ben a-saped good þrift · god hem amende ! ”

Piers' wife is
named Work-
when-time-is, his
daughter is Do-
as-you-are-bid,
and his son is
Obey-your-king.

Dame [werche]-whon-tyme-is · Hette Pers Wyf,
His douhter hette do-riht-so · or-þi-dame-wol-þe-
bete, 72

His sone hette · Soffre-þi-souereyns · for-to-han-heor-
wille-

And-deeme-hem-not-for-zif-þou-do · þou-schalt-hit-deore-
abugge.

[“ Let god worþe wiþ al · for so his woord techiþ ;]

Piers says he is
old, and must
make his will.

For nou Icham old and hor · and haue of myn owne,
To Penaunce and to pilgrymage · I wol passe with þis
opþure.

For-þi I wole, ar I Wende · write my Testament.

In dei nomine, Amen · I make hit mi-seluen.

THE TESTAMENT.
“ I bequeath my
soul to Him that
best deserves it,

He schal haue my soule · þat best haþ deseruet, 80

And defende hit from þe fend · for so I beo-leeue,

Til I come to myn A-Countes · as my Crede me telleþ,

To ha Reles and Remission · on þat Rental I be-leeue.

and my body to
the church, that
takes tithes of my
corn.

þe Chirche schal haue my Careyne · And kepe mi
Bones ;

For of my Corn and Catel · heo Craueþ þe Tipe. 85

I Payede him prestly · for peril of my soule,

tipe] *tipes* T. *taken*] *asken* T ; *axen* U.

70. *H omits. þrift*] *Auntir* T ; *auntour* U. *god*] *now god* T.

71. [*werche* THU] V *om. Hette—wyf*] *piers wyf hatte* THU.

72. *so*] T *om. wol*] shal TU.

73. *for to*] to TU.

74. *do*] *doist* H ; *dost* TU. *deore abugge*] *dere abigge* TH ; *sore abie* U.

75. *From* T ; *also in HU. werþe*] *wurche* U.

76. *now*] *now HU ; T om. Icham*] *I am* THU. *and hor*] *and hoor* U ; *H om. haue*] *y-now haue* H.

77. *I wol*] *wile* I T. *þis*] TU *om.*

78. *Forþi*] *For* U. *ar*] *er* TU ; *or H. write*] *do writen* U ; *do wyte* (*sic*)

T. *testament*] *bequest* T ; *byquestes* U.

79. *In—amen*] *In þe name of god H* (*which has here in margin, In dei no.*).

80. *He*] *For he* TU.

81. *I*] *is my* U.

82. *myn*] *his* THU. *me telleþ*] *me techiþ* TU ; *techip* H.

83. *ha*] *haue* THU. *reles*] *a relese H. and*] *and a H. on*] *of H. I beleue*] *I leue* T ; *for euer* H.

84. *kepe*] *kepe þer* H.

85. *corn—catel*] *catel & my corn* H. *heo craueþ*] *I crauide* T. *tipe*] *tipes* TU. *heo*] *I T ; he* HU.

86. *I payede*] *I haue paid* H ; *It paid* U ; *And payede* T. *him*] U *om.*

He is holden, Ich hope · to haue me in Muynde,
And munge me in his memorie · Among alle cristene. 88

¶ Mi wyf schal haue þat I won · with treuþe, and no
more,

My wife shall
have my lawful
winnings, for my
debts are all paid.

And dele A-mong my Frēndes · and my deore children.

For þauh I dye þis day · my dettes beoþ I-quit ;

I Bar hom þat I Borwede · er I to bedde eode, 92

And with þe Residue and þe Remenaunt · by þe Rode
of Chestre !

With the residue
will I worship
Truth, and be
His pilgrim."

I wol Worschupe þer-Wip · Treuþe in my lyue,

And ben his pilgrym atte plouȝ · for pore Mennes sake.

Mi plouh-pote schal be my pyk · and posshen atte
Rootes, 96

And helpe my coltre to kerue · and close þe vorwes."

N^{ow} is Pers and þe pilgrimes to þe plouh I-fare ;
To heren þis half-Acre · helpen him ful monye.

Piers and the
pilgrims set about
ploughing, and
many workmen
help him.

Dykers and Deluers · Dikeden vp þe Balkes ; 100

þer-with was perkyn a-payd · And preisede hem ȝerne.

Oþur werk-men þer weren · þat Wrouȝten ful monye,

Vche Mon in his maner · Made him to done ;

And Summe, to plesse perkyn · pykeden vp þe weodes.

¶ At heȝ prime perkyn · lette þe plouȝ stonde, 105

At high prime
Piers looked at

While þat he ouer-seȝe him-self · ho þat best wrouhte ;

87. *in*] in his U. *muynde*] mynde þe U ; to posse at þe H.
TU.

88. *munge*] monewe T ; mynwe H ;
menewe U.

97. *vorwes*] forewis T ; forwis H ;
furwes U.

89. *with treuþe*] trewliche U.

98. *and—pilgrimes*] þe pilgryme H.
Ifare] faren THU.

90. *Frēndes*] children H. *deore*
children] frendis boþe H.

99. *heren*] erien TU. *þis*] þe U ;
his H. *ful*] THU om.

91. *dye—day*] deiȝe to day TU ;
deied to day H. *Iquit*] quyt TH ;
yquytte U.

100. *dikeden*] dykeþ 1 ; dyggen U ;
diȝten H. *balkes*] baukis H.

92. *to—eode*] went to bedde H.
eode] ȝede TU.

101. *hem*] hem ful H.

93. *with þe*] wiþ U. *Remenaunt*]
remelaunt H.

102. *þat*] & T. *monye*] faste THU.

94. *in*] be U.

103. *Vche*] Eche TH ; Euery U. *in*]
on TU. *him*] hymself T.

95. *atte*] at his U ; at þe T.

104. *vp*] out U.

96. *plouh-pote*] plowbat H ; plow
U. *pyk*] pykstaf U ; pilgrimstaf H.
and—atte] & putte at þe T ; picche vp

105. *At—prime*] At hye prime of
þe day U ; An hast þen H. *perkyn*]
piers U ; peris T.

106. *While—ouerseȝe*] To ouersen
hem TU ; to ouerse H.

- what the work-
men had done. He schulde ben huyred *per*-aftur · whon heruest tyme
come.
- But some helped
him only by
drinking and
singing, ¶ *þe*ne seten summe · And songen atte ale, 108
And holpen him to herien · wiþ “Hey ! trolly-lolly !”
¶ “Now, be *þe* prince of paradys” · quap pers *þo* in
wrappe,
“Bote *þe* Rysen *þe* rapen · and Rape *þow* to worche,
Schal no greyn *þat* heer growen · gladen ow at neode,
And þauh *þe* dyen for de-faute · *þe* deucl haue *þat*
Recche !” 113
- till Piers
threatened them
with famine. ¶ *þenne* weore *þe* faytors a-ferd · And feynede hem
blynde,
And summe leiden *þe* legges a-liri · as suche losels cunne,
And playneden hem to pers · with suche pitouse wordes :
“We haue no lymes to labore with · vr lord we hit
þonken, 117
Bote we preyeþ for ou, pers · and for oure plouh boþe,
þat God for his grace · oure greyn multiplie,
And zelde ow for oure *Almus* · *þat* *þe* ziuen vs here ! 120
- since they could
not work. For we mowe nouþur swynke ne swete · such seknes vs
eileþ.”
- “I shall soon find
out if what you
say is true,” said
Piers. ¶ “3 if hit beo soþ *þat* *þe* seyen,” quod pers · “sone
I schal a-spye !
þe beoþ wastors, I wot · and treuþe wot *þe* soþe !

107. *He*] *þei* H; TU *om.*108. *atte ale*] at *þe* ale T; at *þe*
nale HU.109. *him*] TU *om.* to *herien*] ere
þe half akir T; to eryl *þe* halue acre
U. *hey—lolly*] dieu sa dame emme U.110. *Now*] TU *om.*111. *þe*] vp *þe* H.112. *heer*] H *om.*113. *þauh*] gif U. *defaute*] *þe* de-
fait H; doel T; dool U. *haue*] *þe*
lange U.114. *þe*] *þer* H; TU *om.* *aferd*] *þe*
fele H. *and*] *þat* H.115. *And*] TU *om.* *þe* legges] here
lege T; *þe* leg U. *aliri*] a lery TH;
a lery U. *losels*] lorellis T.116. *hem*] U *om.*117. *no lymes*] none hondis T. *vr*] *oure*
H. *vr—þonken*] lord, ygracid be
þe T; lord, y-graced be *þe* U.118. *ou*] *þow* TU; *þee* H. *oure*] *þoure*
TU; *þy* H.119. H *omits.* *for*] of T. *oure*] *þoure*
TU.120. H *omits.* *for*] of TU. *oure*] *þoure*
TU. *almus*] almesse T; almese
U.121. *nouþur*] not T. *swynke ne*
swete] swete ne swinke U. *seknes*] *feblesse*
U.122. *soþ*] so U. *þat þe seyen*] HU
om. *sone—schal*] I shal it sone TU.123. *wot*] wot wel TU.

Icham his holde hyne · and ouzte him to warne 124

Whuche wastors In world · his werk-Men destruyzen.

3e eten þat þei schulden eten · þat [heren] for vs alle ;

Bote Treupe schal techen ow · his Teeme for to dryue,

Boþe to sowen and to setten · and sauē his tilþe, 128

Gaste Crowen from his Corn · and kepen his Beestes,

Or 3e schulle ete Barly Bred · and of þe Brok drynke.

Bote heo beo blynde or broke-schonket · or bedreden

liggen,

þei schul haue as good as I · so me god helpe, 132

[Til god of his grace · gare [hem] to arise].

¶ Ancres and Hermytes · þat holdeþ hem in heore Celles

Schulen habben of myn *Almus* · Al þe while I liue,

I-nouh vche day at Non · but no more til a morwe, 136

Leste þe Fend and heore flesch · fouleden heore soules ;

Ones at Noon Is I-nouþ · þat no werk ne vseþ,

He abydeþ wel þe bet · þat Bommeþ not to ofte."

Þenne wastours gunne arise · and wolden han I-fouhte ;

To Pers þe plouh Mon · [one] profrede his gloue,

A Brutiner, A Braggere · A-Bostede him Alse, 142

And bad go pisse him *with* his plouh · pillede screwe !

"Truth shall teach
you to drive his
team, to sow, and
to scare crows ;

[f. 39^v a. col. 2.]
but those who are
really blind I will
help.

Anchorites and
hermits I will
feed, but only
once a day,

for once is
enough."

Then the wasters
began to resist,
and one of them
threatened Piers,

124. *Icham*] And I am TU. *holde*] olde TU. *and*] I U.

125. *Whuche*] Suche TH ; Whiche U. *In*] in þis TU ; in þe H.

126. *þei*] I T. [*heren*] *Such* should be the reading ; eren T ; erien HU ; V has swynken. See ll. 60, 99. *vs*] 3ow H.

128. *to—setten*] to setten & to sowen TH ; setten & sowe U. *tilþe*] telþe TH.

129. *Gaste crowen*] Chase gees TU. *from his*] fro þe HU.

130. *Brok*] brod T (*wrong*).

131. *heo*] he TU ; 3e H. *broke-schonket—liggen*] bedrede or ellis broke-shankid H.

132. *þei—haue*] þei shuln ete T ; 3e schul eten U ; þen shulle 3e haue H. *good—I*] I seie U.

133. *In* T is here an extra line, Til

god of his grace · gare hym to arise ; *where* hym should be hem.

135. *Al—while*] while þat H.

136. *but*] & H. *til a*] til on þe T ; til þe H ; er U.

137. *þe—flesch*] his fleash & þe fend T ; þe feend and his flesche U. *fouleden—soules*] foulide his soule T ; folewen here soulis H ; folewed togidre U.

138. *ne*] U om.

139. *Bommeþ*] ne bommeþ H.

140. *wastours gunne*] gan þe wastour T ; gan wastour U ; bygan wastour to H.

141. [*one* H] he TU ; V has And.

142. *Brutiner*] bretoner T ; brytoner UH. *A-Bostede*] he bostide T ; bostide U. *alse*] also THU.

143. *bad*] bade hym H. *with*] & H. *pilled*] olde pilede H. *screwe*] shrewe TH ; schrewe U.

"For we wolen habbe of þi Flour · wol þou so nulle þou,
And of þi Flesch fecche · whon þat vs lykeþ, 145
[And make vs merye þerwiþ · maugre þi chekes!"]

who prayed the
knight to keep his
promise.

¶ þenne Pers plouh-mon · playnede him to þe kniht,
To kepen him as Couenaunt was · from cursede schrewes,
From wastors þat wayten · winners to schende. 149

The knight
sternly warns
them.

Curteisliche þe kniht · as his kuynde wolde,
Warnede wastors · and wissede hem do betere ;
"Or ȝe schul a-bugge hit bi [þe] lawe · bi þe Ordre þat
I bere !" 152

But one of them
cared nothing for
Piers or the
knight, and
threatened them.

¶ "I was not wont to worche," quod a wastour · "ȝit
wol I not biginne !" —
And lette luytel of þe lawe · and lasse of þe kniht,
And countede pers at a peose · and his plouh boþe,
And Manasede him and his men · whon þat þei next
metten. 156

Piers swears he
will punish them
yet, and calls in
Hunger.

"N Ou be þe peril of my soule," quap Pers þe plouh-Mon,
I schal a-peiren ow alle · for oure proude wordes !"
And hoped aftur hunger þo · þat herde him atte furste:
"A-wrek me on þis wastors," quod pers · "þat þis world
schendeþ !" 160

Hunger caught
Waster, and

¶ Hongur in haste · hente [wastor] bi þe mawe,

144. Wilt þou, nilt þou, we wile
haue · oure wil of þis
flour T ;

Woltou, neltou, we wole haue ·
y-now of þy flour H ;

Wil þou, nyl þou, we wol · haue
of þi flour U.

145. of] T om. fecche] fecche away
TU ; & þy fisch H. whon þat] whanne
T ; whan so U.

146. From U ; also in TH.

150. þe] þo þe H. kniht] kniȝt
þanne TU.

151. wastors] þe wastour T ; wast-
our U. wissede] bade H. hem] hym
TU. do betere] betere TU ; go werche
H.

152. ȝe schul] þou shalt TU ; þei
schulde H. a-bugge hit] abigge TH ;

abye U. [þe THU] V om. ordre]
lord (!) U. I bere] he bere H ; I
welde U.

153. a] THU om. ȝit] nowe TU.

154. luytel] liȝt THU.

155. peose] pese TH. countede—
peose] bad piers go pisse U.

156. þat] THU om.

157. þe plouhmon] I shall appeire
ȝow alle THU.

158. THU omit ; see l. above.

159. hoped] houpide T ; howpide
U ; huntid H. þo] THU om.

160. Anrek] Wreke UH. þis (1)] TH
om. þis (2)] þe U. schendeþ] apeiriþ T.

161. Hongur] & hunger U. haste]
haste þanne T. [wastor] wastour
THU ; V has wastors.

And wrong him so þe wombe · þat boþe his eȝen wrung and
watreden, buffeted him so,

And Buffeted þe [brutiner] · aboute boþe his chekes ;
He lokede lyk a Lanterne · al his lyf After. 164

He Beot so þe Boyes · he barst neih heore Ribbes,
Nedde Pers wiþ a peose lof · I-preyed him to leue ; that Piers had to
And with a Benene Bat · I-bot hem by-twene, 167 beat Hunger of.

And hutte hongur *per-with* · A-midde boþe his lippes,
And he bledde in-to þe Bodiward · a Bolleful of gruwel ;
Nedde þe Fisicien furst · defendet him water
To Abate þe Barli bred · and þe Benes I-grounde,
þei hedden beo ded bi þis day · and doluen al warm.

Þenne Faytors for fere · flowen to Bernes, 173 Then the shirkers
And flapten on with fleiles · from morwe til euen, flew to the barns
þat Honger nas not hardi · vp for to loke, to thrash ;

For A potful of peosun · þat pers hedde I-mad. 176

An Hep of Hermytes · henten heom spades, Hermits seized
And doluen drit *and* donge · to dutte hunger oute. spades and dug.

¶ Blynde and Bedraden · weore Botned a þousent, The blind,
þat lyȝen for blynde · and for broke-legget 180 bedridden, and

162. *And—wombe*] U om. *boþe—watreden*] al watride his eȝen TU.

163. [*brutiner* (see l. 142)] *brutiner* TH; *brytoner* U; V *has boye* (by mistake); see l. 165. *boþe his*] þe TU.

164. *He*] þat he THU.

165. *He—boyes*] He beet hem so boþe TH; And beet hym boþe U. *he—neih*] þat he brast ner T; and brak nere U. *ribbes*] mawis THU.

166. *Nedde*] No hadde HU; Nhadde T. *wiþ*] but T. *I-preyed—leue*] ypreied hem to lyue H; þei preyede hym beleue T; prayed hym by-lyue U.

167. *benene bat*] bene batte T; beny batte U. *I-bot hem*] he hadde TU; ȝede hem H.

168. *hutte*] hitte THU. *per-with*] U om. *boþe his*] hise T; þe U.

169. *he—bodiward*] bledde in-to þe bodyward TU; made hym blede

inward H. *gruwel*] growel TU; gruel H.

170. *Nedde*] Ne hadde TU; Nadde H. *furst*] U om.

173. *þenne*] THU om. *fere*] ferde þen H. *to*] into THU.

174. *flapten*] flappid H; flappe U; flatte T. *morwe*] morne UH.

175. *nas*] was TU. *not*] noght so U. *vp for*] on hem for T; on hem H; ones on hem U.

176. *potful*] potel THU. *peosun*] pesen H; pesyn U; pecis T. *hedde I-mad*] let make H.

177. *An Hep*] & an hepe H; In helpe T. *heom*] hem TU; here H.

178. *dutte—oute*] ditte out hunger TH; dryuen hungir out U.

179. *bedraden*] bedrede T; blereeyȝed U. *botned*] botind T; aboute U.

180. T *omits. for broke-legget*] brokelegged by þe hȝe weie U.

lame received
assistance.

Vppon softe sonenday · bi þe heiȝe weye;
Hungur hem heledede · wiþ an hot Cake.

Lame men asked
to keep Piers'
beasts,

¶ Lome mennes limes · weore lyþet þat tyme, 183
And bi-come knaues · to kepe pers beestes,
And preyeden for Charite · with pers for to dwelle,
[Al] for Couetyse of his corn · to caste a-way hunger.

for which he
gave them meat.

¶ Pers was proud þer-of · And put hem in offys, 187
And ȝaf hem mete and moneye · as þei mihte deseruen.

Then had Piers
pity, yet fears
they will do ill
when Hunger
departs,

¶ þenne hedde peers pite · and preiede hunger to wende
Hom to his ounne hurde · And holden him þer for euere.

¶ “And ȝit I preye þe,” quod pers · “er þou passe henne,
Of Bidders and of beggers · what is best to done? 192
I wot wel whon þou art I-went · þei wol worchen ful
ille;

though they are
meek enough
now.

And Mischef hit makeþ · þei beoþ so meke nouþe,
And for de-faute of foode · þus faste þei worchen;
And heo beoþ my blodi breþeren · for god bouȝte vs alle.
Treupe tauhte me ones · to louen hem vchone, 197
And helpen hem of alle þyng · aftur þat hem neodeþ.

So he asks
Hunger to give
him advice.

¶ ȝit wolde I witen ȝif þou wustest · what were þe
beste,

And hou I mihte A-Maystren hem · and maken hem to
worche.” 200

181. T omits; U omits part (see l. 180). *sonenday*] *sonedaies* H.

182. *hot*] *oten* H; *ota* U.

183. *Lome*] And lame THU. *lyþet*] *lipnid* T; *liped* HU.

185. *for*] hym for U; *pur* T. *pers*] hym U.

186. [Al THU] V has And, *repeated from* 184, 185. *caste*] *chase* TU.

187. *Pers*] & *pieris* THU. *þer-of*] *þerfore* H.

188. *deseruen*] *asserue* TU.

190. *Hom to*] Hom into TU; into H. *hurde*] *erþe* TH; *ȝerde* U. *for*] TU om.

191. *And ȝit*] Ao ȝet T; but H. *henne*] *ferþere* THU.

192. *bidders—beggers*] *beggeris* & *bidderis* T; *beggeres* and of *bydderis* U; *bedreden* & *beggeris* H. *is best*] best is T.

193. *I—I-went*] For I wot wel, be þou ywent T; I woot, be þou went H; For I wot wel by ȝe went U. *ful*] TU om.

194. *And*] TU om. *And—makeþ*] *þy-self* makip it iwis H. *þei*] hym T.

196. *And—breþeren*] þei beþ myne *breþeren* of one blood H. *heo beoþ*] it ben TU. *bouȝte*] made H.

198. *aftur—hem*] þat hem of T; what þat hem U.

199. *ȝit—I*] now wolde I HU; I wolde T. *wustest*] *wistest* THU.

200. *And*] H om.

"Here nou," quod hunger · "and holde hit for
wisdam,
Bolde Bidders and Beggars · þat mowen her mete bi-
swinke,

Hunger tells him
to feed the able-
bodied beggars
with horse's bread
and beans,

With houndes bred *and* horse bred · hold vp heor hertes,
And Bamme hem *with* bones · for bollyng of heore
wombes ; 204

And ȝif þe gomes grucchen · bidde hem go swynke,
And þei schule soupe þe swettore · whon þei han hit
deseruet.

and to make them
work.

And ȝif þou fyndest eny Freik · þat fortune haþ a-peiret
With fuir, or with fals folk · fonde suche to knowe ;
Cumforte hem *with* þi Catel · for cristes loue of heuene,
Loue hem, and lene hem · so þe lawe of kuynde wole.

Men who have
been unfortunate
should be com-
forted.

And alle manere of Men · þat þou mayȝt aspye, 211
þat neodi ben, or naket · and nouȝt haue to spende,
With Mete or with Moneye · mak hem fare þe betere,
Or *with* word or *with* Werk · while þat þou art here.

The needy and
naked should be
helped with meat
and money.
[f. 399 b. col. 1.]

Mak þe Frendes þer-with · for so Seint Matheu techep,

Luke xvi. 9.

Facite vobis amicos de mammona iniquitatis."

¶ "I wolde not greue god," quod pers · "for al þe gold
on ground ; 216

Piers wants to
know if it is right

201. *for*] for a THU.

202. *bidders—beggars*] beggeris &
bigge TU. *mete*] breed T. *biswinke*]
swynke U.

203. *houndes bred*] houndes U. *hold*
—*hertes*] holde þow here mawes H.

204. *And bamme*] And bane TU ;
a-bane H. *bones*] benys U. *bollyng*]
bollnyng TH ; swellyng U.

205. *And—þe*] ȝif eny H. *gomes*]
gromes THU.

206. *þe*] T om. *swettore*] betere U.
han hit] it haþ T ; haue H ; it han U.

207. *fyndest*] fynde THU.

208. *fuir*] fure H ; fyre U. *folk*]
men THU. *to*] T om. ; forto H ; men
to U.

210. *lene*] lone U. *so þe*] & so þe
T ; fur so H ; for so þe U. *wole*]
wolde TU.

211—216. *These lines are in U*
made into only four lines, with
omissions and false arrangements.

211. *of*] H om. *mayȝt*] miȝte TH.

212. *neodi—or*] ben nedy & H.
nouȝt haue] naue not H.

213. *or—moneye*] or mone T. *mak*]
lete H. *mak—betere*] let make hem
at ese T.

214. TU omit. H *has*, wiþ werke
ofer wiþ wordis · whils þou art here.

215. H *puts the Lat. quotation*
before this line. *mak þe*] And make
þe T ; lat make þi U. *þerwith*] þermiþ
T ; þermyde U. *seint—techep*] matheu
vs techiþ TU ; seiþ þe gospel H.

216. TU *here corruptly arranged.*
greue] wrappþe H. *gold—ground*] good
on erþe H. *on*] on þis T.

to make men
work
Hunger refers
him to Gen. iii.
19;

Miht I suzneles don as þou seist?" · seide pers penne.

¶ "Ȝe, I be-hote þe," quod hunger · "or elles þe Bible
lyȝeþ ;

Go to Genesis þe Ieaunt · engendrure of vs alle ;

In Sudore and swynk · þou schalt þi mete tilie, 220

And labre for þi lyflode' · for so vr lord hiȝte.

¶ And Sapiens seiþ þe same · I saiþ hit in þe Bible ;

and to Prov. xx. 4.

'*Piger propter frigus* · no feld nolde he tilie,

He schal go bidde *and* begge · *and* no mon beete his
hunger.' 224

The slothful ser-
vant, Mat. xxv.
28 ; Lu. xix. 22,
24.

¶ Matheu þe Monnes face · he Mommeþ þeose wordes,

· *Seruus nequam* hedde nþnam · *and* for he nolde hit
vsen,

He hedde Mauge of his Maister · euere more aftur ;

Auferte ab illo mnam, & date illi, &c.]

¶ He bi-nom him his nþnam · for he nolde not worche,
And ȝaf hit him in haste · þat hedde ten bi-fore ; 229

And seþþen he þus seide · his seruauus hit herden,

Mat. xxv. 29 ; Lu.
xix. 26.

¶ He þat haþ schal haue · to helpe þer need is,

And he þat nouȝt haþ, nouȝt schal haue · ne no mon
him helpe ; 232

217. *Miht*] May U. *I—don*] y do
synles H.

218. *be-hote þe*] hote þe T; hote
god U. *Bible*] book H.

219—221. H *arranges in the order*
220, 221, 219.

219. *Go to*] *So in* TU; V *has* Go to
þe; so seiþ H. *Ieaunt*] geaunt TU;
gent H. *engendrure*] gendrer H.

220. *sudore—swynk*] *sudore* &c., &
swynke T; *sudore uultus tui* swynke
U; sweting & swinking H. *tilie*]
begins next line in TU

221. *hiȝte*] biddith UH.

222. H *omits. saiþ*] saiȝ T; seiȝ U.

223. *he*] TU *om. no—tilie*] *arare*
noluit H; no feld wolde tilie TU.

224. *He—go*] *perfore* he shal H.
bidde—begge] begge and bidde U.
beete] bete TU.

225. *þe*] wiþ þe T. *he mommeþ*]

mowþed H; nempniþ T. *he—wordes*]
mouthith vs þe same U.

226. H reads, *Seruus nequam, scie-
bas quia, &c.* þe wicked seruaunt made
a couenaunt, & for he nolde it vse.
nþnam] a *nam* TU.

227. *maugre*] a maugre T. *euere*]
for euere T. *aftur*] þeraftir UH.
The Latin is in H *only.*

228. *He bi-nom*] And benom TU; &
byrafft H. *nþnam*] *nam* TU; besaunt
H. *not*] TU *om.*

229. U *omits. hit*] T *om. ten*] ten
þere T.

230. *þus*] THU *om. seide*] seide
hym to þat H. *seruauus—herden*]
seruaunt it hadde T. *After this line*
H *has* *Omni habenti dabitur.*

231. *need is*] it nedip H.

232. *nouȝt schal*] shal nouȝt TU.
no mon] none shal H.

And he þat hopeþ forte haue · hit him beo bi-reuet.

For kuynde wit Wolde · þat vche mon wrouhte

Common senso
tells men to work.

Wip techinge or with tilynge · or trauaylynge of hondes,

Actyf lyf or Contemplatyf · Crist wolde hit also. 236

For so seiþ þe Sauter · In Psalm of *beati omnes*,

[*Labores manuum tuarum quia manducabis, &c.*]

Ps. cxvii. 2;
(Vulg.)

¶ He þat get his fode her · with trauaylinge in Treupe,
God giueþ him his blessing · þat his lyfode so swynkeþ."

"Yit I preye þe," quod pers · "par Charite, 3if þou

Conne

240

Piers complains
that some of his
men are always
ill.

Eny lyf of leche Craft · lere hit me, my deore.

For summe of my seruauus · beoþ seke oþer-while,

Of alle þe wike heo Worcheþ not · so heor wombe akeþ."

¶ "I wot wel," quod Hungur · "What seknesse hem
eileþ,

244

Hunger says it
comes from their
over-eating.

þei han I-Maunget ouur muche · þat makeþ hem grone
ofte.

¶ Ac Ich hote þe," quod Hungur · "and þou þin hele
wylne,

þat þou drynke no dai · til þou haue dynet sumwhat ;

¶ Ete not, Ich hote þe · til hunger þe take,

248

They should not
eat till they are
hungry.

And sende þe sum of his sauce · to sauer þe þe betere ;

233. And þat he (he þat H) wenip wel
to haue · I wile it be hym bereuid THU.

234. *Fbr*] THU *omit.* *mon*] wip
T. *vche mon*] euery man for his fode
U.

235. U *omits.* Wip] oþer wip TH.
or—*tilynge*] oþer tellinge T. *trauay-*
lynge] wip trauel H.

236. *Crist*] so crist H. *hit also*] it
were H ; it were so U.

237. *Fbr—In*] The sauter seiþ in
þe T ; þe sauter seiþ it in a U ; H
reads, as þe sauter hymself seiþ in a
psalme. *The Latin is from TH ; also*
in U, which adds, beatus es, & bene
tibi erit.

238. *get*] getip HU. *trauaylinge*
—*Treupe*] trauaile of his hondis THU.

239. *him*] T *om.* *his lyfode*] here
lifode here T ; so his lyuelood H. so

swynkeþ] so wynneþ TU ; wynneþ H.

240. *þe*] U *om.* *Conne*] canst H ;
cunne U ; kenne T.

241. *lyf*] life T ; leef U ; lessoun H.
lere] lerne H ; teche U. *hit*] H *om.*
my] H *om.*

242. *oþer-while*] som tyme U.

243. *wike*] wyke T ; weke H ; wowke
U. *leo*] T *om.* ; þei HU.

245. *I-maunget*] mangid THU.
muche] mykil U. *hem*] U *om.* *grone*
ofte] oft grone H.

246. *hote*] bidde U. *and*] as TU ;
3ef H. *wylne*] wilnest TH ; desirest U.

247. *til*] er T. *haue—sumwhat*]
dyne sumwhat TU ; haue ydyned H.

248. *Ete not*] And ete nouȝt T ; And
noȝt U. *hote*] bidde U. *til*] er TU.

249. *þe*] U *om.* *sum*] THU *om.* *þe*
þe betere] þi lippes TH ; wip þi lippes U,

Keep sum til soper tyme · And [sit] þou not to Longe,
A-Rys vp ar appetyt · habbe I-ȝeten his Fulle.

They should not
let Sir Surfet sit
beside them.

¶ Let not sir Surfet · sitten at þi Bord ; 252

Loue him nót, for he is a lechour · and likerous of Tonge,
And aftur mony Metes · his Mawe is a-longet.

Were men thus
moderate, Phy-
sic would sell
his cloak, and
turn farm-
labourer.

And ȝif þou diȝete þe þus · I dar legge boþe myn Eres,
þat Fisyk schal his Forred hod · for his [foode] sulle,
And eke his cloke of Calabre · with knappes of Gold,
And beo Fayn, be my Feiþ · his Fisyk to lete, 258
And leorne to labre wiþ lond · leste lyflode Faile ;
þer beoþ mo lyzers þen leches · vr lord hem amende !
þei don men dyȝen þoruȝ heor drinke · er destenye
wolde."

Piers thanks
Hunger for such
advice.

"B I seint Poul !" quod pers · " þeos beoþ prophitable
wordes ! 262

þis is a loueli lesson · vr lord hit þe for-ȝelde !

Wend nou whon þi wille is · Wel þe beo for euere !"

Hunger says he
must dine ere he
goes away.

" I beo-hote þe," quod hungur · " heonnes nul I wende
Er I haue I-dynet bi þis day · and I-dronke boþe."

Piers says he has
no geese or pigs,
only cheese, curds,

¶ " I haue no peny," quod pers · " Poletes to bugge,
Nouþer gees ne grys · bote twey grene cheeses, 268
And a fewe Cruddes and Craym · and a þerf Cake,

250. *Keep*] And kep THU. *sum*] som-what U. [*sit* TU] V and H *have* faste, *which is clearly wrong*. þou] THU *om.* to] U *om.*

251. *vp*] U *om.* *habbe I-ȝeten*] haþ eten T; haue eten HU. *Fulle*] fille THU.

253. *Loue*] Leue TU.

254. *mony*] many maner of T; many maner U. *a-longet*] alongid TU *is a-longet*] H *om.*

255. *diȝete*] diete U; vsest H. *legge—Eres*] ley myn armes T; leye my lyf H; leyn myn eres U.

256. [*foode* THU] V *has* lyflode, *which spoils the metre*; see l. 259.

257. *his—of*] his cloke wiþ T; his klokis of H; þe klokis of U. *with knappes*] & þe knoppis TU; & his coppis H.

258. U *om.* *Fayn—my*] ful fayn in H.

259. *lond*] hondes U. *lyflode*] liflode hym TU; his lyuelode H.

260. *beoþ—lyzers*] arn mo lizeris TU; ne beþ non more losels H. *vr lord*] oure lord H; lord T; god U.

261. *þoruȝ*] with U. *drinke*] drynkes T. *wolde*] if wolde TU.

262. *Poul*] pernel TH. *pers*] perkyn U. *beoþ*] arn TU.

263. *vr lord*] lord T; crist U. *hit*] H *om.*

264. *nou*] H *om.* *wel—beo*] þat wel be þou T; þat wel be þe U. *for*] THU *om.*

265. *beo-hote*] hote U. *þe*] god T.

267. *I haue*] & y naue H. *peny*] penyes U. *Poletes*] pulettis T; pultys U. *to*] with to U.

269. *And*] T *om.* *a—Cake*] non

And a lof of Benes and Bren · I-Bake for my Children.

¶ And I sigge, bi my soule · I haue no salt Bacon,
Ne no Cokeneyes, bi Crist · Colopus to maken. 272

¶ Bot I haue porettes *and* percyll · and moni Col-
plontes

cream, an oat-
cake, and a loaf of
beans and bran,

also leeks, parsley,
and cabbages,

And eke a Cou, and a Calf · and a Cart-Mare

To drawe a-feld my donge · Whil þe drouhþe lastep.

¶ Bi þis lyfode I mot lyuen · til lammasse tyme ; 276
Bi þat, Ich hope forte haue · heruest in my Croft ;

which must last
out till harvest.

þenne may I dihte þi dyner · as þe deore lykep."

¶ Al þe pore peple · pese-coddes fetten,

Bake Benes in Bred · þei brouhten in heor lappes, 280

Chibolles, Cheef mete · and ripe chiries monye,

The poor people
brought peascods,
beans, and
cherries to feed
Hunger.

And proferde pers þis present · to plese *with* hungur.

¶ Honger eet þis in haste · and asked aftur more.

þenne þis folk for fere · fetten him monye 284

Hunger wanted
more, and they
brought peas and
leeks,

Porettes, and Peosen · for þei him plese wolden ;

From þat tyme þat þulke weore eten · take he schulde
his leue

to keep him away
till harvest.

Til hit to heruest hizede · þat newe corn com to chep-
ynge. 287

oper cake T ; an haur cake U ; two
hauere cakis H.

270. *And*] T *om.* *And—Bren*] al
of benys & of bran H.

271. *And*] And ȝit U. *haue*] naue
H.

272. *cokeneyes*] cokenay T ; cokeney
U. *colopus*] colopis T ; colhoppis H ;
colopes with U.

273. *porettes—percyll*] persile &
poret T ; persil, porrette U ; persely &
poretis H. *col-*] cole- T ; caul- H.

274. *eke*] H *om.*

275. *a-feld my*] on feld my T ; on
felde U ; a-feld þe H.

276—278. U *omits.*

276. *mot*] most H.

278. *þenne*] And þanne T.

279. *fetten*] þei fetten HU.

280. H *reads*, benys & bacoun wip
hem þei brouhten. *Bake—bred*] Benes
& blake (*sic*) applis T ; Benys and

baken apples U. *lappes*] lappe T.

281. *Inserted by* H *after* 284.
Chibolles] chibollis T ; chibols H ;
chybolys U. *Cheef mete*] & chirinellis
T ; chernelys U ; chesteyns H. *ripe*]
riche T. *monye*] also H.

282. *proferde*] offriden H. *þis*] a
T. *with*] þerewiþ TU.

283. *Honger*] And hungir T. *eet þis*]
hente þis T ; eet hit H ; ete al þis U.

284. *þenne þis*] & þe H. *fere*]
ferd H.

285. T *omits.* H *reads*, Poretis &
peris · applis & plowmes ; U *reads*,
Grene porret and pesen · to poysen him
þei þouȝte.

286. THU *omit.*

287. Be þat it neizide ner heruest ·
newe corn com to chepyng (towne
U) TU ; by þat it neizid heruest, þat
newe corn ripid H.

But in harvest-
time they fed
Hunger
plentifully,

[f. 399 b. col. 2.]

and beggars
would eat only
the finest bread.

Labourers were
dainty,

and wanted fresh
flesh and fried
fish,

and grumbled
about wages,

except when
hungry.

PEnne was þat folk fayn · and tedde hunger ȝeorne
With good Ale, and glotonye · and gart him to slepe.
And þo nolde þe wastor worche · but wandren aboute,
Ne no Beggere eten Bred · þat Benes Inne coome,
Bote Coket and Cler Matin · an of clene whete; 292
Ne non halfpeny Ale · In none wyse drynke,
Bote of þe Beste and þe Brouneste · þat Brewesters
sullen.

¶ Laborers þat haue no lond · to liuen on Bote heore
honden,

Deyne not to dyne a day · niht-olde wortes. 296

Mai no peny Ale hem paye · ne no pece of Bacun,

Bote hit weore Fresch Flesch · or elles Fisch I-Frijet,
Bope chaud and pluschaud · for chele of heore Mawe.

¶ Bote he beo heihliche I-huret · elles wol he chide,
þat he was werkmon I-wrouȝt · warie þe tyme, 301

And Corse ȝerne þe kyng · and al his Counseil aftur,
Suche lawes to loke · laborers to chaste.

¶ Ac while hunger was Mayster heer · wolde þer non
chyde, 304

Ne striue aȝeyn þe statutes · so steorneliche he lokede.

288. *was*] were H. *þat*] THU omit.
ȝeorne] with þe beste TU; fast H.

289. *and gart*] he gart T; &
made H; þei dyden U.

290. *nolde—wastor*] nolde wastour
not T; wolde wastour not H; wolde no
wastours U. *wandren*] wandrite T;
wandriden U; wandrid H.

291. *Beggere*] lengere U. *eten*] ete
no U. *Inne coome*] comen ynne U.

292. *and*] or TU. *an*] or TU; &
H.

293, 294. H omits.

293. *none*] no T.

294. *and þe*] and of U.

295. *haue*] hadde U. *to—honden*]
but lyue on here handis T; but lyue
by hemsilue H; to lyue by but here
handes U.

296. *Deyne*] Deynep T; Deygned

U. *not*] H om. *dyne—day*] dynen
wiþ U.

298. *hit weore*] ȝif it be T; it be
UH. *Fresch*] rostit U. *elles*] Tom.;
fresch H.

299. *Bope*] And TU. *chele*] chil-
lyng THU. *heore mawe*] his mawe
T; here mawes H; here chekys U.

300. H *reads*, but þei be hiȝely
y-huyred, ellis wollen þei chide. *he*]
ȝif he T. *heihliche*] lyliche U (*wrong*).

301—304. U omits.

301. *he was*] þei were H. *Iwrouȝt*]
bycome H.

302. *Corse ȝerne*] þanne curse T;
curse H. *his*] þe T.

303. *chaste*] chastise T.

304. *mayster heer*] here maister T
þer non] þei not H.

305. *statues*] statut T; statutes UH.

¶ I warne 3ou, alle werk-men · winneþ while 3e mowe, A warning to workmen,
Hunger hiderward a3eyn · hi3eþ him 3eorne. 307

¶ He wole a-wake þorw watur · þe wastours alle, and a prophecy of famine.
Er Fyue 3er ben folfult · such Famyn schal a-Ryse
þorw Flodes and foul weder · Fruites schul fayle;
And so seip [Saturne] · and sent vs to warne. 311

U *reads*, And stryue a3ens þe statutes ·
and sternely loken.

306. *alle*] THU *omit.* *winneþ*] wercheþ H.

307. *Hunger*] For hungir THU.
a3eyn] THU *om.* *hi3eþ—3eorne*] hastiþ hym faste T; hastiþ ful fast H; hyeth hym faste U.

308. *mole—watur*] shal awake þis water T; wol wade þur3 watris H;

shal awake 3our wele U. *þe*] his U;
TH *om.* *alle*] to chaste THU.

309. *fyue*] fewe H. *schal*] wol H.

310. *flodes*] flood T; tempestes U.

and] oper þoru3 T. *weder*] wederis TU. *fruites*] flodis U. *fayle*] falle TU.

311. [*Saturne*] satourne T; saturne HU; V *has* Saturnes. *sent vs*] sente 3ow T; sende 3ow H; sendith 3ow U.

PASSUS VIII.

[*Passus Octauus de Visione, vt prius.*]

Truth bids Piers
labour before this
famine comes,

and promises
pardon to all
who help him to
work.

Just kings and
knights pass
lightly through
purgatory.

Bishops who
observe the
commandments,

TReupe herde telle her-of · And to Pers sende,
To taken his teeme · and tilyen þe eorþe ;
And purchasede him a pardoun · *A pena et a culpa*
For him, and for his heires · euer more aftur. 4
And bad holden hem at hom · and heren heore leyzes,
And al þat euere hulpen him · to heren or to sowen,
Or eny maner mester · þat mihte Pers helpen,
Part in þat pardoun · þe Pope haþ I-graunted. 8
¶ Kynges and knihtes · þat kepen holi churchē,
And Rihtfuliche Rulen · þe Reame and þe peple,
Han pardoun þorw Purgatorie · to passen ful sone,
Wiþ patriarkes in paradys · to pleyen þer-aftur. 12
¶ Busschops þat blessen · and boþe þe lawes cunnen,
Lokeþ on þat on lawe · and lereþ men þat oþer,

Title ; from T. Also called P. octavus in HUD.

2. *tilyen—eorþe*] his erþe tilien T.

3. *purchasede*] purchace TH ; purchasen U. a] U om.

4. *for his*] his U. *euere*] for euere T. *aftur*] þeraftir U.

5. *holden hem*] hym holde hym THU. *heore leyzes*] his laizes TU ; here leies H.

6. *al*] þo T. *euere*] THU om. *him*] T om. or] & H.

7. *or eny*] & alle H. *maner*] maner of T. *mester*] myster men H. *mihte Pers*] piers myghte U.

8. *in*] of H. *þat*] þe T. *Igraunted*] hem grauntid TU.

9. *kepen*] helpen U.

10. *Rihtfulliche*] rewfulliche (!) T. *rulen—þe*] in reaum rewliþ þe T ; in here rewme rewlē here U ; reulen þe rewmes & þe H.

11. *ful*] wel TU.

12. *pleyen*] pleyen hem U.

13. *þe*] TU om. *cunnen*] kenne TU ; knowen H.

14. *þat on*] þat o T ; þe to U. *lereþ*] lere T ; lere H ; lerne U. *þat oþer*] þe tothir U.

And bereþ hem boþe on heore bac · as heore baner
schewep,

And precheþ heore persouns · þe peril of sunne, 16 and preach to
Hou heore schabbede schep · schal heore wolfe saue, their parsons the
Han Pardoun *with* þe Apostles · whon þei passen hennes, sit with the
And atte day of dom · *with* hem on deis setten. Apostles at
doomsday.

¶ Marchau[n]s in þis Margin · hedden mony ȝeres, 20 Merchants have
Bote non *A pena et a culpa* · þe pope nolde hem graunte, not plenary
For þei holdeþ not heore haly-day · as holy church e pardon,
techeþ, because they keep
And for þei sworn bi heore soule · —“so God hem not holidays and
moste helpe!”— swear.

Aȝeyn heore clene Conciencie · heore catel to sulle. 24

BOte vndur his secre seal · Treuþe sende a lettre, Truth bade them
And Bad hem Bugge Boldely · what hem best lykede, trade fairly
And seppen sullen hit aȝeyn · And saue þe wynnynge, and build
And make *Meson deu per-with* · Meseyse to helpe, 28 hoepitals,
And wikkede wones · wihȝly to amende;

¶ Beete Brugges a-Boute · þat to-Broke were, repair broken
Marie Maydens · or Maken hem Nonnes; bridges, and
dower maidens,

¶ Pore widewes þat wolde beo · none wyues aftur, 32
Fynde suche heore foode · for Godes loue of heuene;

15. *baner schewep*] dedis shewyn H.

16. *persouns*] paryschens U.

17. *heore*] þat TU; þat here H.
schabbede] shabbide TH; scabbide U.
schal] schulde H.

19. *And atte*] And at þe T; On þe
U; at þe H. *with—deis*] at here deis
to TU; on hiȝe deis to H.

20. *þis*] þe THU. *mony ȝeres*] ȝeris
many H.

21. *nolde hem*] wolde hym T;
wolde U.

22. *holdeþ*] helde T. *heore haly-
day*] here haly-dayes TH; þe haly-
day U.

23. *swornen*] swere THU. *soule*]
soulis H. *so*] & so T. *hem moste*]
muste hem TU; shulde hem H.

24. *heore*] TIU om. *catel*] ware U.

25. *sende*] sente hym T; sente U.

26. *hem* (1) hym] T. *hem best*] þat
hym T. *lykede*] likeþ TU.

27. U omits.

28. *make*] þe U (*wrong*). *meson
deu*] mesonis deux T; mesoun dieux
H. *meseyse*] myseises T; mesels H;
þe myseyse U.

29. U reads, Wightliche wikkide
weyes · for to don amenda. *And—
wones*] Wykkide weyes T; & also
wicked weies H.

30. U omits. *Beete Brugges*] And
bynde brugges T; & bigge brigges H.

31. *Marie*] & marien H. *or*] also
& T; or ellis H. *nonnes*] wyues U.

32. Wydewis þat wiln not be wyues ·
helpe hem *per* aftir T; þat pore
wydewes wol ben · and none wyues
aftir U. *none*] no more H.

33. *Godes*] oure lordis THU.

and assist widows
and poor scholars.

¶ Sette scolers to scole · or to sum oþer craft,

Rule Religion · and Rente hem Betere ;

“ And I schal sende ow my-self · seint Mihel myn

Aungel,

36

þat no deucl schal 3ou dere · whon 3e dye schulle,

Then they would
reach heaven.

þat I ne schal sende 3or soules · saaf in-to heuene,

And bi-foren þe Face of my Fader · fourmen or seetes.

Vsure And Auarice · and oþes I defende,

40

þat no gile go with ou · Bote þe grace of treuþe.”

Then the
merchants wept
for joy, and
rewarded William
for copying the
bull.

þenne were Marchaundes Murie · þei wopen for Ioye,

And 3eeuen wille for his writynge · wollene cloþes ;

For he Copiede þus heore Cause · þei couden him gret

þonk.

44

Lawyers had
least pardon; for
they take bribes.

Men of lawe hedden lest · for heo beoþ [loþ

To mote for mene men · but 3if þei hadde money ;]

So seiþ þe sauter · and sapience boþe,

Super Innocentes munera non Accipiunt. A Regibus

Pa. xiv. 5 (Vulg.)

[*et principibus erit merces (eorum).*]

Of [princes] and Prelatus · heor pencion schulde aryse,

And of þe pore peple · no peneworþ to take.

49

34. *Sette*] & sett HU. *to—craft*] summe skynes craftis T; *to somme* kynne crafts U.

35. *Rule*] Releue T; Reule wel U; & releue H. *Religion*] religiouse HU. *Rente—betere*] rede hem þe beste U.

36. *ow*] 3ow UH; T *om. myself*] selue U. *Mihel*] Michel TU; my3hel H.

37. *whon—schulle*] di3e whan 3e di3e TU; when 3e beþ dede H.

38. *þat I*] for I H; þat he U. *ne*] H *om. 3or soules*] his soule T. *saaf into*] sauely to H.

39. *And*] H *om. þe—Fader*] my fadir face U. *fourmen—seetes*] frely 3ow sette H.

40. *I*] y 3ou H.

41. *grace of*] graiþ T; grete HU.

42. *þei wopen*] many wepe T; & wepten H; and wepyn U.

43. *3eeuen*] 3af TH. *wille*] william H. *wollene*] wel newe H.

44. *For*] And for T. *he copiede*]

to copie H. *heore cause*] here clause TU; þis clause H. *þei—þonk*] þei 3eue hym gret mede T; þei coupe hym gret þank H; cowde hym gret mede U.

45. *Men*] And men U. *hedden lest*] were laft oute H; þei haddyn lest U. *heo—loþ*] lewid þei ben alle T; þey beþ loþ H; lettrid þei ben alle U; heo beoþ lettred alle V.

46. *This line, and the word loþ preceding, are from H. The other MSS. omit it, and are hardly intelligible.*

47. *So*] For so T; as H; And so U. *seiþ*] in H follows sauter. *and*] & þe H. *Innocentes*] innocentem TU. *Accipiunt*] accipies TU. *Regibus*] V has Regibus, &c.; T has down to principibus; U down to erit; eorum I have supplied. H quotes loosely.

48. [*princes* THU] V has Parisches (*wrong*).

49. *þe*] no TU. *peneworþ*] peny-worþ HU; peny T.

¶ Ac he þat spendeþ his speche · and spekeþ for þe
pore

But he that pleads
the cause of the
poor—

þat is Innocent and neodi · and no mon haþ aþeyret,
Cumforteþ him in his caas · Coueiteþ not his goodes, 52

Bote for vr lordes loue · lawe for him scheweþ,
Schal no deuel at his deþ-day · deren him worþ a Myte,
þat he ne worþ siker saaf · and so seiþ þe psauter,

no deuil shall
harm him at his
death-day.

[*Qui facit hec, non mouebitur in eternum.*]

Pa. xiv. 5 (Vulg.)

¶ Ac to bugge water, ne wynt · [ne] wit, (is þe þridde),
Nolde neuer holy writ · God wot þe soþe ! 57

Water, air, and
wit ought never
to be bought,

¶ þeos þreo for þralles · beo þriuen a-mong vs alle,
To waxen or to wonien · wheþer God lykeþ.

being servants
common to all
men.

His pardoun In purgatorie · is petit, I trouwe, 60
þat eny Meede of mene Men · for Motynge receyueþ.

[fol. 400 a. col. 1.]

¶ 3e Legistres and lawyers · 3e witen wher I ly3e ;
Seþþe 3e seon þat hit is so · serueþ to þe Beste.

Ye lawyers, serve
men well.

Libbinde Laborers · þat libben bi heore hondes, 64
þat treuliche taken · and treuliche tipen,
And liuen in loue and in lawe · for heore lowe hertes,

Labourers that
are true, loving,
and meek had the
same pardon as
Piers.

Hedde þe same Absolucion · þat sent was to pers.

¶ Bidders and Beggers · Beoþ not in þe Bulle, 68
Bote þe suggestion be soþ · þat schapeþ hem to Begge.

Beggars are not
pardoned if they
feign.

50. *Ac*] For U; but H. *pore*] pore
peple U.

51. *þat—neodi*] Also for an Inno-
cent H; þat innocentis ben and nedy
U. *and*] þat HU. *haþ aþeyret*]
apeirip TH; hem apeire U.

52. *him*] hem U. *his caas*] þat cas
TH; þat caas U. *his*] here HU.

53. *loue*] loue of heuen H. *him*]
hem HU.

54. *worþ*] TU omit.

55. *siker saaf*] saufe sykirly T;
sikerly sauf U. [*Qui, &c.*] In H only.

56. *ne wynt*] ne wynd T; or wind
H; wynd U. [*ne*] *Supplied from T*;
or H; V om. U reads, Ac to bigge
water, wynd or wit · is ydel, y rede
(which gives the sense).

57. *Nolde*] Ne wolde THU. *writ*]
cherche U.

58. *priuon*] þrowe T; thrown U;
y-3euen H. *among*] H om.

59. *or—wonien*] & wanyen T; or
to wanye H; and wanyu U. *wheþer*]
where þat TU; wheþer þat H.

60. *is petit*] ful litel is H; wel
litel is TU.

62. *lawyers*] lawisteris T. 3e] T
om. *wher*] 3if TU.

63. *þat—so*] it is þus TU. *serueþ*]
sewip T; sueth U.

64. *Libbinde*] Alle libbyng T; Alle
lyuyng HU. *libben*] lyuen THU.

65. *tipen*] wyngen THU.

66. *hertes*] herte TU.

67. *Hedde*] shul haue H. *same*]
H om. *sent—pers*] was sent to pers
plowman U.

68. *and*] ne U. *þe*] þat U.

69. *Bote*] But 3if TU. *þe—soþe*]

For he þat beggeþ or biddeþ · bote he hadde neode,
 He is Fals *with* þe Fend · and defraudeþ þe neodi,
 And eke gyleþ þe ȝiuere · al aȝeyn his wille. 72

Such are loveless
 and lawless, and
 seducers of
 women,

þei libben [not in loue · ne] no lawe holden ;
 þei weddeþ no wommon · þat þei *with* deleþ ;
 Bote as [wilde] Beestes, [wiþ] wo · worcheþ to-gedere,
 And bringeþ forþ Barnes · þat Bastardes beon holden.

Some break a
 bone, and beg
 ever after.

¶ Or his Bac, or his Bon · heo brekeþ in heore ȝouþe, 77
 And goþ, Fayteþ *with* heore Fau[n]tes · euer-more after.

They are always
 meeting with
 accidents.

þer ben mo mis-happes amongus hem · hose takeþ heede,
 þen of alle opure men · þat on Molde wandren. 80
 þei þat lyuen þus heore lyf · mouwe lope þe tyme,
 þat euere þei weore Men I-wrouȝt · whon þei schul
 henne fara.

But the old and
 feeble, women
 with child, blind
 and maimed, that
 are meek,

Bote olde Men *and* hore · þat helpes beoþ of strengþe,
 And wymmen *with* childe · þat worchen ne mowen,
 Blynde and Bedreden · And Broken heore membres, 85
 þat taken Meschef Mekeliche · as Meseles or opere,
 Han as pleyn pardoun · as þe plouh-mon him-seluen ;
 For [loue of] heore lowe hertes · vr lord haþ hem
 graunted 88

have their
 purgatory on
 earth.

here destenye be so U. þat—*Begge*] þat þei fore begge TH.

70. *biddeþ*] bit T; byt U. *bote*—*habbe*] til he haue H.

71. *with*] as U. *defraudeþ*] kilip T.

72. *eke*] T *om.* ȝiuers] kende U. *al*—*his*] ageyns his TH; ageyn godis U.

73. [*not*—*ne* UT] not in loue þat H; V *has* (*by mistake*) in no lawe · þat.

74. *weddeþ*—*wommon*] ne wedde no womman T; wedde none wyues U.

75. [*wilde*—*no*] wilde bestis wiþ wehe T; wilde bestis wiþ woo H; wilde bestes þat wiþ wo U; V *reads*, Beestes þat wo; *but we should insert* wilde *and* wiþ (THU); *and omit* þat (*not in* TH). *worcheþ*] & worþ vp T; worþen H; wurchen vp U.

76. *Barnes*] children U. *Bastardes*] bois T.

77. *or his*] oper here H. *his bon*]

here boonys H. *heore*] his TU.

78. *goþ*] gon & TH; U *om.* *fautes* V (*wrongly*)] fauntis THU. *euere*] for euere T.

79. *mishappes*] mysshapen TU.

80. *of*—*opure*] of alle oper maner T; of alle manere H; oper maner of U. *on molde*] on þis molde T; in þis world U.

81. *lope*] curse U.

82. *þei*—*weore*] he was TU. *þei*] he·TU.

83. & *hore*] trewly U.

85. *blynde*] Blynde men U. *bedreden*] blereyed U. *heore*] of here H; þe U.

86. *þat*] & þa þat H. *meschef*] his meschiefe T; meschefs H. *or opere*] & opere T; oper ellis H; & siche opere U.

88. [*loue of* THU] V *omits.* *hertes*]

Heore penaunce and heore purgatorie · is her vppon
eorþe.

¶ “Pers,” quod a prest þo · “þi pardon most I reden,
For I wol construe vch a clause · and knowen hit in
Englisch.” A priest asks to
see Piers’ pardon.

¶ And Pers at his preyere · þe pardon vnfoldeþ, 92 Piers shows it; it
had but two lines,
And I bi-hynden hem boþe · bi-heold al þe Bulle.

In two lynes hit lay · and not a lettre more,
And was I-writen riht þus · In witnesse of treuþe :

¶ *Et qui bona egerunt, Ibunt in vitam eternam ;*
Qui vero mala, in ignem eternum. quoted from Mat.
xxv. 46.

“Peter !” quod þe preost þo · “I con no pardoun fynde,
Bote dowel, and haue wel · and god schal haue þi
soule, The priest says it
is no pardon at
all. 97

And do vuel, and haue vuel · hope þou non oþur,
þat aftur þi deþ day · to helle schaltou wende !”

¶ And Pers, for puire teone · pollede hit a-sonder, 100 Piers, for pure
vexation, tears it
asunder,
[& sippe he seide to hem · pese semely sawis,]

“*Si Ambulauero in medio vmbre mortis, non timebo*
[mala, quoniam tu mecum es.] quoting Ps. xxii.
4 (Vulg.).

¶ I schal sese of my sowynge,” quod pers · “and swynke
not so harde,

Ne aboute my lyfode · so bisy beo no more !

Of preyere and of penaunce · my plouh schal ben her- Piers says he
shall give himself
aftur 104

herte TU. *er lord*] oure lord TH ;
þat god U.

89. *Heore*] þe H. *and heore*] of
here H. *is—vppon*] upon þis pur
TU ; here vpon H.

90. þo] T om.

91. *For—wol*] For I shal T ; & H.
ech a] it iche T ; it euery HU.
knownen hit] kenne it þe TU ; vndo
it H.

92. *vnfoldeþ*] vnfeld H.

93. *I*] U om. *biheold*] he hylde U.
in ignem eternum] H om.

Obs. H *inserts this quotation after*
l. 98.

94. *not a*] no H.

96. þo] HU om.

98. *hope þou*] & hope þou T ; &
hope to H.

99. *schaltou*] ne shalt þou T ; þou
schalt U ; shalt þou H.

100. *And*] þo H. *puire*] T om.

101. *In H only ; in place of it,*
VTU *have* and seide, *at end of l. 100.*
[mala—es] From T ; V has m. q. t.
m. es ; U has mala, &c. ; H ends at
mortis, and inserts the quotation after
l. 103.

102. *quod pers*] HU om. *not*] no
more H.

104. *preyere*] preieres UTH. *of*
H om.

up to prayer and penance.

"David ate his bread with weeping,

Ps. xli. 4 (Vulg.)

Mat. vi. 25.

Who feeds the birds in winter? they have no garner."

The priest asks Piers who taught him all this.

"Abstinence and Conscience," he replies.

And bi-loure þat I beo-louh · er my lyf fayle.

¶ þe [prophete his payn eet] · In penaunce and wepyng ;

As þe psauter vs seiþ · so dude moni opere,

þat loueþ God lelly · his lyflode is wel muche : 108

Fuerunt michi lacrimæ mee panes, die ac nocte.

¶ And bote [ʒif luke] lyʒe · he lereþ vs a-noþer ;

þat to biʒi we ne schulde beo · her vppon eorþe,

While we woneþ in þis world · to make vs wombe Ioye.

¶ *Ne solliciti sitis* · he seiþ in his godspel, 112

And scheweþ hit by ensauple · vr soules to wisse.

¶ þe Foules in þe Firmament · [who fynt] hem in winter ?

Whon þe Forst freseþ · foode hem bi-houeþ ; 115

Haue þei no gerner to go to · ʒit God fynt hem Alle."

"**W**hat ?" quod þe prest to Perkyn · "peter ! as me þinkeþ,

þow art lettret a luyte · ho lered þe on Boke ?"

"Abstinence þe Abbessse · myn A-b-ce me tauʒte, 119

And Conscience com aftur · and [kennide] me betere."

¶ "Weore þou a prest," quod he · "þou mihtest preche whon þe luste,

105. *biloure*] lowren U ; by-loure H. *beolouh*] louʒ T ; by-louʒ H ; er by-lowhe U. *er—lyf*] þeiʒ liflode me TU ; or lyuelode me H.

106. *Thus* in U (*cf. quot. below*) ; other MSS. *wrong* ; we find þe prophetes peyneden hem V ; þe prophet his peyned T ; þer is profyt in payne H. *and*] & in THU.

107. *As*] By þat UTH. *seiþ*] techith U. *so dude*] & so dede T ; & doþ H.

108. *lelly*] wel U. *his*] H *om. wel muche*] þe more T ; myche H.

109. [*ʒif luke* UT ; *luk* H] þe Bok V. *lereþ*] lerneþ HU. *anoper*] non opere H.

110, 111. *þat* we ne schuln nouʒt be besy · aboute þe bely ioye T ; he biðdeþ vs we shuld not · here be to besy In no maner wise · aboute oure wombe ioʒe H ; By fowles he vs techith · þat

we schulde besy ben For to make wombe ioye · in þis wonynge here U.

112. *in*] it in T. *he—godspel*] H *omits.*

113. *hit by*] it vs be T ; vs by U ; vs by an H. *vr soules*] oure selue T ; vs selue U.

114. [*who fynt* THU] heo feedeþ V (*see* l. 116).

115. *forst*] frost THU.

116. *Haue þei*] þei haue U. *gerner*] berne U. *to go to*] þerto T ; greiþ H. *ʒit*] but THU.

118. *lettret*] lernid T. *luyte*] litel THU. *lered*] lernide THU. *on*] in H.

119. *Aftur* Abbessse H *inserts* quod he. *A-b-ce*] a.b.c THU.

120. *aftur*] aftirward U. [*kennide* TU] tauʒte VH. *betere*] moche more U.

121. *prest*] prest, piers TU. *luste*] likiþ T ; liked HU.

Quoniam literaturam non cognoui · mihte be [þy]
Teeme !”

“You should take
Ps. lxx. 15 [Vulg.]
for your text,”
says the priest.

“Lewede lorel !” *quod* he · “luite lokestou on þe Bible,
On Salamones sawes · [seldom] þou bi-holdest ; 124
[slynge away þese scornors, he seiþ · wiþ here shrewid
fliting,

“I refer you to
Prov. xxii. 10,”
quoth Piers.

for wiþ hem redely · y kepe not to rest ;]

[*Ejice*] *derisores et Iurgia cum eis*, [*ne crescant*].”

¶ þe Prest and Perkin þo · Apposeden eiþer oþer,
And þorw heore wordes I a-wok · and [waitide] a-
boute. 128

They disputed so,
that I awoke.

And sauh þe sonne sitte souþ · euene þat tyme
Meteles and Moneyeles · on Maluerne hulles,
[Musyng] on þis Meeteles · A myle wei Ich ȝeode.

Wandering over
Malvern hills, I,
mused on this
dream.

Mony tyme þis Metels · han made me to studie 132

For pers loue, þe plouh-mon · ful pensyf in myn herte ;

For þat I sauh slepynge · ȝif hit so be mihte.

¶ Bote Catoun construweþ hit nay · An Canonistres boþe,
And siggen bi hem-seluen · *Sompnia ne cures*. 136

Cato (Dist. ii. 81)
bids us despise
dreams.

Ac for þe Bible · bereþ witnesse hou

122. H reads, For þou knowist no
lettrure miȝt be þy teme, and then adds
the Latin. *mihte* þat miȝte TU.
[þy HTU] V wrongly has my.

123. *lore* l] losel H. *he*] peris T.
luite] litel THU. *lokestou*] lokest þou
THU.

124. [*seldom* U] luitel V ; litel TH ;
but the alteration is clearly right.

125, 126. In H only. [*Ejice*] Ecce
VTHU (all wrong). *Iurgia*] uirga or
iurga U ; virga H. [*ne crescant*] So
in TU ; nunc cresunt V ; non quies-
cam H.

127. *þe*] And þe T ; þus þe U. *þo*]
THU om. *þo—oþer*] eiþer apposid
oþer U.

128. [*waitide* THU] lokede V.

129. *sitte—tyme*] euene souþ sitte
þat tyme TU ; þat tyme sitte euen
souþ H.

130. and moneyeles] on merueilles

(!) T.

131. [*Musyng* THU] Mony elyng
V. *Meeteles*] metelis T ; matere U ;
meting H. *wei*] weies U.

132. *metels*] meting H ; metelis T.
han] haþ HU.

133. *For*] And for THU. *pers*]
peris his H. *loue þe*] lyf U. *ful*] wel
T ; U om. *pensyf*] pitously U. *myn*]
THU om.

134. *ȝif*] if þat U.

135. *construweþ*] construed U. *nay*]
T om. *canonistres*] catonistris U.

136. The readings are, *Sompnia ne*
cures T ; And by hem selus *Sompnia*
ne cures (sic) U ; *Sompnia ne cures*
nam mens est humana quod (?)
optat, & seiþ þat we shulde charge
no sweuenys H.

137—139. V is here misdivided,
and omits part of l. 139, having for
it only þat Nabugodonosor hetta.

[fol. 400 a. col. 2.] Daniel deuyneðe · þe Dremels of a kyng,
 þat Nabugodonosor · [nempne þese clerkes.]
 Daniel seide, "Sir kyng · þi sweuene is to mene, 140
 þat vnkouþe knihtes schul come · þi kin[g]dam to
 clayme;
 Among lower lordes · þi lond schal be departet."
 which turned out quite true. As Daniel diuineðe · hit fel in dede after, 143
 þe kyng laste his lordschupe · and lasse men hit hadden.
 Joseph too had a dream, ¶ And Ioseph Mette Metels · ful Meruillous also,
 How þe sonne and þe Mone · and enleuene sterres
 which his father interpreted, Falden bi-fore his Feet · and heileden him alle. 147
 ¶ "*Beu fiz, quod* his Fader · for defaute we schulle,
 I my-self, and my sones · seche þe for neode."
 and so it came to pass. ¶ Hit fel as þe Fader seide · In Pharaones tyme,
 þer Ioseph was Iustise · Egipte to kepen.
 Wherefore I often mused upon Piers and the priest, ¶ Al þis makeþ me · on Metels to þenken 152
 Mony tyme at Midniht · whon [men] schulde slepe,
 On Pers þe plouh-mon · and whuch a pardoun he hedde,
 And hou þe preost inpugneð hit · al bi pure Resoun,
 and concluded that Do-well And diuineðe þat Dowel · Indulgence passede, 156
 Bienals and Trienals · and Busschopes lettres

137. *After* how U *has* daniel þe prophete. H *reads*, but daniel dampneþ it, & þe bible boþe (!)

138. *Daniel*] Daud T. *deuyneðe*] demide T. *dremels*] drem T; dremys U. *kyng*] kyng onys U. H *has*, & berip witnes þer of a kingis dremyng.

139. *þat*] H *om.* [*nempne—clerkes*] from U; also in T; þese clerkis hym nempneþ H.

141. *vnkouþe knihtes*] an vnkynde kniȝt T; vncouthes kynges U. *kingdam*] kindam V; kingdom THU.

142. *lower*] lewide T. *lond*] londis THU.

143. *diuineðe*] demide T; deuyssed H. *hit—dede*] in dede it fel T; in dede it byfel UH.

144. *kyng*] lord U. *laste*] les T; kost HU. *lordschupe*] lond H. *lasse*] lesse T; false U. *men hadden*]

lordis hadden it H. Obs. H *ends here.*

145, 6, 7. In T and U only two lines. And Iosep mette merueillously · how þe mone & þe sonne And þe enleuene sterris · halsiden hym alle T; And Ioseph mette merueillousliche · how þe mone & þe sonne And seuene sterres · hailsede hym al abowtyn U.

150. *fel*] befel TU. *þe*] his TU.

151. *þer*] þat TU. *Egipte*] al egipte U.

152, 153. *Transposed* in U.

152. *me*] me mochil U.

153. *Mony tyme*] Many tymes T. [*men*] T; VU *have* I.

154. *and—a*] whiche a T; & whiche a U. *hedde*] hauiþ T.

155. *bi pure*] before T.

156. *diuineðe*] he leuide T. *passede*] passiþ T.

Dowel on Domesday · Is digneliche I-preiset,
He passeþ al þe pardouns · of seint Petrus churchē.

surpassed
indulgences.

Now haþ þe pope pouwer · pardoun to graunte, 160
þe peple with-oute penaunce · to passe to Ioye.

The pope, I fully
believe, can grant
pardon.

þis is a lef of vre bileeue · as lettret men vs techēþ,

Quodcunque ligaueris super terram, erit ligatum et in celis. Mat. xvi. 19.

And so bileeue I lelly · (vr lord forbeode hit elles!) 163
þat pardoun and penaunce · and preyers don sauē
Soules þat han sunget · seuen siþes dedlich.

¶ Bote trustene to Trienals · treuly me þinkeþ

But to trust to
Triennials is very
unsafe.

Is not so syker for þe soule · sertes, as do-wel. 167

¶ For-þi I rede 3ow Renkes · þat Riche ben on eorþe,

Vppon trust of oure tresour · Trienals to haue,

Beo 3e neuer þe Baldore · to Breke þe ten hestes ;

¶ And nomeliche, 3e Meires · and 3e Maister Iuges,
þat han þe welþe of þis world · for wyse men ben
holden, 172

Ye mayors, and
wealthy judges,
who purchase
pardons,

To purchasen pardoun · and þe popes Bulles.

At þe dredful day of dom · þer dede schullen a-rysen,

when ye stand
before Christ at
doomsday,

And comen alle bi-fore crist · and a-Countes 3elden,

How þou laddest þi lyf · and his lawe keptest, 176

158. *on Domesday*] at þe day of
dome TU. *digneliche*] ferforpliche U.
I-preiset] vndirfongen TU.

159. *pardouns*] pardoun TU. *of*]
at T. *churchē*] chirche at rome U.

OBS. U *here inserts the Latin line*,
Quodcunque, &c.; see l. 162.

161. *to—Ioye*] a pena & a culpa T.

162. *a lef*] þe lif T; a leef U.
techēþ] shewiþ T.

163. *so—lelly*] so I leue lelly T; y
byleue it wel U. *vr*] TU *omit. hit*]
T *omits*.

164. *don sauē*] do salue T; to-
gidres Mown saue U. (*the last two*
words being in l. 165.)

165. *sunget*] ysynned T; synned U.

166. *Bote—to*] And to triste on þis
T; As to traste on þese U. *treuly*]
certes U.

167. *Is*] It is T. *sertes*] trewly U
(see l. 166). *as*] as is TU.

168. *Forþi—Renkes*] þerfore y rede
þat lordes U.

170. *Beo 3e*] Be þou UT.

171. *Meires—Iuges*] maistris, as
meiris & iuggis T; maistres, þat men
þat Iuggez holden U.

172. *þat—for*] þat han þe world at
wille & T; þei to haue welthe of þis
world U.

173. T *omits this line*. *To*] For to
U.

174. *day—dom*] dom day T. *þer*]
whanne þe T; whan U.

175. *alle*] T *omits. and accountes*]
accountes to TU.

OBS. U *omits to end of Passus, leav-*
ing a small blank space.

176. *lyf*] life here T.

and your deeds
are rehearsed;
though you had a
sackful of
provincial letters,

What þou dudest day bi day · þe Doom þe wol rehersen ;
¶ A powhe ful of pardoun þer · with Provincials lettres,
þauh þou be founden in Fraternite · a-mong þe foure
Ordres, 179

I will give little
for your pardon
unless Do-well
help you !

And habbe Indulgence I-doubled · bote Dowel þe helpe,
I nolde ȝeue for þi pardoun · one pye hele !

¶ Orþi I counseile alle cristene · to cris crist merci,
And Marie his Moder · to beo mene bi-twene,

God give us grace
to work such
works, that Do-
well at doomeday
will say we did
God's will.

þat God ȝiue vs grace · er we gon hennes, 184
Such werkes to worche · while þat we ben here;
þat aftur vr deþ day · Dowel reherce,
þat atte day of dom · we duden as he us hiȝte.

[*Explicit hic visio willelmi de Petro de Plouzman.*
Eciam Incipit Vita de do-wel, do-bet, & do-
best, secundum wyt & resoun.]

177. *day—day*] day T (*by mistake*).
þe wol] wile T.

178. *powhe ful*] pokeful T. *with*
ne þe T.

179. *in*] in þe T.

180. *I doubled*] double-fold T.

181. *nolde*] ne wolde T. *pardoun*]

patent T.

182. *to—cris*] criȝe gôd T.

185. *while þat*] whiles T.

187. *atte*] at þe T. *us*] T *omits.*
[*Explicit, &c.*] *From T ; so also*
UH₂D ; *see Critical Notes and Preface.*

PASSUS IX.

Incipit hic Dowel, Robet, and Robest.

- ¶ [p]us I-Robed in Russet · Romed I a-boute
 Al a somer sesoun · For to seche Dowel,
 And [fraynide] ful ofte · of [folk] þat I mette
 [ʒif any wiȝt wiste · where do-wel was at Inne, 4
 And what man he miȝte be · of many man I askide].
 Was neuer wiht as I wente · þat me wisse couþe
 Wher þis ladde loggede · Lasse ne more ;
 ¶ Til hit fel on a Friday · twei Freres I mette, 8 One Friday, I met
 Maistres of þe Menours · Men of grete wittes. two Minorites,
 Ich heilede hem hendeli · as Ich hedde I-leorned,
 And preiede hem, par Charite · er þei [passede furre], and asked them
 "ʒif þei [knewen any] Cuntre · or Coostes a-boute 12 to tell me where
 Do-well dwelt.
 Wher þat Dowel dwelleþ · do me to wisse."
 ¶ "Mari," quod [þe] Menour · "A-mong vs he dwelleþ, "With us, at
 times," said one.

Incipit hic, &c. This is the only title that occurs in V. The large initial p is omitted by mistake, and a blank space left for it.

OBS. H₂ is collated with the rest to the end of the volume.

1. *Romed I*] I rombide T; y romyd al U; I rome H₂.

8. [*fraynide* TH₂; y frayned U] askede V; see l. 5. [*folk* TUH₂] Men V; see l. 5.

4, 5. *From* T; also in UH₂; V omits.

5. *he*] it U. *askide*] frayned U.

6. *wente*] wene TUH₂.

7. *loggede*] lengide TH₂; length U.

Lasse ne more] þe lesse ne þe more TH₂.

8. *fel*] befel T; byfel U; befil H₂.

9. *wittes*] wyt T; witte UH₂.

10. *heilede*] hallside TU; halside H₂.

11. *par*] for U. [*passede furre*] furre passede V; passide ferþere TUH₂.

12. [*knewen any* T] knewe ony U; knewen ony H₂; V has *knewe*, omitting any.

13. *dwelleþ*] dwellide TH₂.

14. V has a Menour; TH₂ þe maistris; U þese maistres; cf. ll. 22, 24. *Among*] at hom wiþ U; see l. 20.

And euer haþ, as Ich hope · and euer schal her-after."

"Nay," said I, ¶ "*Contra*," quod I as a Clerk · and comsede to dis-
"even the righteous man puite, 16
sins seven times a day, ["*Sepcies in die cadit iustus* ;]

(Prov. xxiv. 16.) Seue siþes a day, seiþ þe Bok · sungeþ þe rihtful mon ;
And hose sungeþ," I seide · "certes, as me pinkeþ,
þat Dowel and do vuele · mowe not dwelle togedere.

so he cannot Ergo, he nis not alwey · [at hom] among ow Freres, 20
always be with you." He is or while elles-wher · to wisse þe peple."

"I'll explain that ¶ "I schal seie þe, my sone" · seide þe Frere penne,
about the righteous man," "Hou seuen siþes þe sadde mon · sungeþ in a day ;
said he. Bi [a forebisene]," seide þe frere · "I schal þe feire
schewe. 24

"Put a man in a ¶ Let bringe a Mon In A bot · A-midde a Brod water,
boat in open sea, And þe wint and þe watur · and þe waggyng of þe Bot
and the wagging Makeþ þe Mon Mony tyme · to stomble and to falle ;
of the boat will make him (For stonde he neuere so stif · he stumbleþ in þe wag-
stumble, though he is safe. gyng) ; 28

And ȝit he is saaf and sound · and so him bi-houeþ ;
Yet if he neglects For ȝif he ne rise þe raþer · and rauhte to þe steorne,
the helm, he will be wynt wolde with þe water · þe Bot ouer-prowe ;
be upset by his own fault. þe wynt wolde with þe water · þe Bot ouer-prowe ;
[fol. 400 b. col. 1.] þer weore þe Monnes lyf I-lost · þorw [lachesse] of
himselfue. 32

Even so on earth. Riht þus hit fareþ," quod þe Frere · "bi folk her on
eorþe ;

15. *as*] TH₂ omit.
16. V omits the Latin quotation ;
TUH₂ give it.
17. a day] on þe day U ; TH₂ omit.
sungeþ] falliþ TUH₂. mon] TUH₂
omit.
18. I seide] I seiþe TH₂ ; he seiþ U.
as] TUH₂ omit.
19. þat] TH₂ omit.
20. [at hom TH₂] a tom V ; U
omits ; see l. 14.
21. or while] oþer while TH₂ ; som
tyme U.
22. sone] sawe U. seide] seiþ U.
23. How seuen siþes on þe day ·
þe sadde man synnes U.
24. [a forebisene TUH₂] ensauple
V. seide] quod TUH₂.
25. a Brod] the brode H₂
26. And þe wint] þe wynd TUH₂.
waggyng—Bot] wawes eke H₂.
27. þe—tyme] many tyme þe man
U. to—falle] to falle & to stande
TUH₂.
29. and sound] U omits.
30. rise] arise TUH₂. and—
steorne] & ariȝt sterede TH₂ ; and
raughte þe stere U.
31. ouerprone] ouertorne H₂.
32. þorw] for TUH₂. [lachesse
TUH₂] sleuþe V.
33. hit] TH₂ omit.

¶ þe watur is liknet to þe world · þat wonieþ and waxeþ;

þe goodes in þis world · ben lyk þis grete wawes,

Riht as wyndes and watres · waleweþ aboute. 36

The waves are
this world's
fluctuating riches.

¶ þe Bot is liknet to þe Bodi · þat Brutel is of kuynde;

And þorw þe fend and his Flesch · and þe False world

Sungeþ þe sadde Mon · seuen sipes in þe day. 39

The boat is the
frail body.

¶ But dedly sunne doþ he not · for Dowel him helpeþ,

þat is charite þe Champion · cheef help azeyn sunne;

Yet the just man
doth no *deadly*
sin, and is safe.

For he strengþeþ þe to stonde · he stureþ þi soule,

þat þau; þi bodi Bouwe · as a Bot in þe Water,

Euer is þi soule saaf · Bote ȝif þi-self wolle. 44

¶ Folewe þi Flessches wil · and þe fendes aftur,

And do dedlich sunne · and drenche þi-seluen,

God wol soffre þe dye so · for [þi-self hast þe maistrie]."

If thou do *deadly*
sin, thou art
justly drowned."

¶ "I haue no kynde knowyng," quod I · "to conceyue

þi wordes,

"I can't follow
that," said I; "so
farewell."

But ȝif I may liuen and loken · I schal go lerne betere.

I beo-take ȝou to crist · þat on [þe] Crois dizaede."

And þei seiden þe same · "God saue þe from mischaunce,

And ȝiue þe grace vpon grounde · In good lyf to ende."

þus I wente wyden wher · Dowel to seche; 53

And as I wente bi a wode · walkyng myn one,

Blisse of þe Briddes · made me to Abyde,

Again I wandered
wide, seeking
Do-well, and
came to a grove,

34. *liknet*] lyk U. *wonieþ*] wanip T; wanyeth UH₂. Also, U reads waxeth and wanyeth.

35. *in þis world*] of þis ground TUH₂. *ben—grete*] am lyk to þe U.

36. *Riht*] That H₂T; And U. *waleweþ*] wawen TH₂; wawes U.

37. *liknet*] like TU; liken H₂. *Brutel*] britel TUH₂.

38. *And*] That H₂TU. *his*] þe TUH₂.

39. *sipes*] tymes TH₂. *in*] on U.

41. *þat*] And þat TH₂. *is*] H₂ om. *azeyn sunne*] of alle U.

42. *Azeyn synne* for to synne · he stireth þe soule U (*corruptly*). *he stureþ*] & sterip TH₂.

43. *a Bot*] bot doþ TH₂; a boot doþ U.

44. *Euer*] Ay TUH₂. *ȝif*] þou TH₂;

U omits. *molle*] wilt TH₂; wolt U.

45. *fendes*] feend U; fende H₂.

46. *þi-seluen*] þi soule U.

47. *dye so*] to deize so TH₂; to dey U. *þi-self—maistrie*] so in TH₂; þou hast þe maistry U; þou art þin owne Mayster V.

48. *quod I*] U omits.

50. *beotake—to*] bekenne þe TUH₂. [þe TUH₂.] V omits.

51. *God*] TUH₂ omit.

52. *vpon grounde*] on þis erþe TUH₂.

53. *wyden wher*] wyde where TH₂; wide whare U.

54. *And*] T omits. *myn one*] me alone U.

55. *to*] TUH₂ omit.

and listened to
the sweet birds'
lays.

And vnder A Lynde, vppon A launde · leonede I a
stounde, 56

For to leorne þe layes · þat louely foules maden.

Blisse of þe Briddes · Brouȝten me a slepe ;

Then I slept
again, and had a
wondrous dream.

þe Meruilsto Meetynge · Mette I me penne

One like myself
came, and called
me by name,

þat euere dremede driht · In drecchynges, I wene. 60

who said, he was
Thought.

¶ A Muche Mon, me þouhte · lyk to my-seluen,

Com and clepede me · be my kuynde nome.

¶ "What art þou," quod I · "þat my nome knowest?"

"þat þow wost wel," quod he · "and no [wiȝt] betere."

"Wot I," quod I, "ho art þou?" · ["thought," seide he]

þenne, 65

"I haue suwed þe þis seuen ȝer · seȝe [þou] me no raȝere?"

"Thought," said
I, "tell me where
is Do-well."

¶ "Art þou þouȝt?" quod I þo · "const þou me telle,

Wher þat dowel dwelleþ · do me to wisse?" 68

¶ "Dowel," quod he, "and Dobet · and Dobest þe

þridde

Beoþ þreo faire vertues · and beoþ not fer to fynde.

"Whoever is
meek, mild, and
true," said he,

H[o] is Meke of his Mouþ · Mylde of his speche,
Trewe of his tonge · and of his two hondes, 72

And bi his labur or bi his lond · his lyfode wynneþ,

And trusti of his taylende · takeþ bote his owne,

56. *leonede* I] lenide I me TH₂; y lened me U.

57. *Fbr to leorne*] To lerne TH₂; To lithen U. þat] þe U. *foules*] briddis TUH₂.

58. þe] þise T. *a slepe*] on slepe UH₂.

59. I] TUH₂ omit.

60. þat euere driht in doute · drempte, as I wene U. *In drecchynges*] in doute as TH₂.

61. *Muche*] muchel TH₂; mykil U.

62. *clepede*] callide TUH₂. *kuynde*] kynde T; righte UH₂.

63. I] I þo TH₂.

64. *þow wost*] wost þou U; thou H₂ (*by mistake*). [wiȝt TUH₂] bodi V.

65. *Here* V is corrupt, having þhouȝt I me seide I þenne; T reads,

þouȝt, I-seide he þanne; H₂ has, thouȝt, seyde he than; *the reading given is from U; see note.*

66. *suwed*] swyed U. þis] TH₂ om. *seȝe*] seiȝe þou TH₂; seiȝe þou U; V omits þou.

67. *quod I þo*] þo quod I TH₂; þo, quod he U (*wrongly*). · *const þou*] þou coupest TH₂; coudest þou U.

68. *Wher þat*] Where TUH₂. *do*] & do TH₂.

70. *fer*] for TH₂ (*wrongly*).

71. *Ho*] V has He, *by mistake*; Who-so TUH₂.

72. *Trewe*] Treuthe H₂ (*corruptly*).

73. *And—lond*] And þoruȝ his labour or his lond TH₂; And þurw þe laboure of his handes U.

74. U omits. *And*] TH₂ omit.

And is not dronkeleuh ne deynous · Dowel him foleweþ. "him Do-well
follows.

Dobet doþ þus · bote he doþ muche more ; 76

He is as louh as a lomb · louelich of speche ;

While he haþ ouzt of his owne · he helpeþ þer need is, Do-bet does even
to the needy, and
þe Bagges and þe Bi-gurdeles · he haþ broken hem alle hath rendered the
Bible,

þat þe Aueraus hedde · or eny of his heires ; 80

And wiþ Mammonas moneye · haþ maked him frendes,

And is Ronnen in-to Religiun · And haþ Rendret þe

Bible,

and preaches
from the text,
2 Cor. xi. 19.

And precheþ þe peple · seint poules wordes,

Libenter sufferte.

¶ ' 3e wyse, soffreþ þe vn-wyse ' · wiþ ow for to libbe,

And with glad wille doþ hem good · for so god him-
self hiȝte. 85

Dobest is a-boue boþe · And Bereþ A Busschopes cros, Do-best is above
Is hoket atte ende · to holden [hem] in good lyf. both, and bears a
bishop's crossier.

A pyk is in þe [potent] · to punge a-down þe wikkede,

þat wayten eny wikkednesse · Dowel to teone. 89

And as Dowel and Dobet · duden hem to vnderstonde, Do-well and Do-
bet have crowned
þei han I-Corowned A kyng · to kepen hem Alle, a king,

þAt ȝif Dowel or Dobet · dude aȝeyn Dobest, 92

[And were vnboxum at his biddinge · and bold to
don ille],

75. is not] nouȝt TH₂. deynous—
foleweþ] deignous of speche U (see l.
77), omitting l. 76, and part of l. 77.

76. U omits. doþ þus] þus doþ TH₂.

78. ouzt] U omits. helpeþ þer]
delith þer moste U.

79. Bigurdeles] bygirdles U ;
breigerdlis T ; breigu[r]delis H₂.
broken hem] so in TUH₂ ; V has hem
broken, which spoils the line.

80. þat þe Erl Aueraus · hadde, or
his eires TUH₂.

81. haþ maked] he haþ mad TH₂ ;
haþ mad U.

82. into] to TH₂.

83. sufferte] so in TH₂ ; U omits
this quotation ; V is indistinct.

84. ȝe] The TH₂.

85. glad] good U. god—hiȝte] our
lord highte U ; god bit hym TH₂.

86. boþe] hem boþe TUH₂.

87. atte] at þat on TH₂ ; at þe ton
U. [hem U] him V ; men TH₂.

88. in—potent] in þat potent TH₂,
(but H₂ omits in) ; in þe potente U ;
V has in þe ende, copied by mistake
from l. 87. punge] pynche U.

89. wayten] haunteþ U.

90. duden hem] dede hem T ; don
hem H₂ ; doþ him U.

91. A] o T.

92. þat] And U. or] and TH₂.

93. From T ; also in UH₂.

þen schulde þe kyng comen · And casten hem in prison,
And puiten [hem] þer In penaunce · *with-uten* pite or
grace,

with consent of
Do-best."

Bote ȝif Dobest beede for [hem] · a-byde þer for euere !
¶ þus Dowel and Dobet · And Dobest þe þridde 97
Crounede on to beo kyng · And bi heor counseil worche,
And Rule þe Reame · bi Red of hem Alle,
And oþerwyse elles not · bute as þei þreo assenten."

I thanked him,
and asked him
where these three
dwelt.

¶ I þonkede [þouȝt þo · þat] he me so tauȝte, 101
" But ȝit sauereþ not me þi siggyng · so me God helpe,
More kuynde knowyng · I coueyte to here,
Hou Dowel and Dobet · and dobest beþ on eorþe." 104

"Only Wit can
tell these," said he.

¶ " But wit con wisse þe," quod þouȝt · " wher þeos þre
dwelleþ,

Elles not no Mon · þat nou is alyue."

So Thought and
I went on till we
met Wit.

¶ þus þouȝt and I also · þroly we eoden
Disputyng on Dowel · day aftur oþer, 108

And er we weoren war · *with* Wit conne we meeten.

¶ He was long and lene · to loken on ful symple,
[Was no pride on his apparail · ne no pouert noþer],
Sad of his semblaunt · and of softe speche. 112

I asked Thought I durste meue no mateere · to make him to langle,

94. þon] þat þanne TH₂. schulde—
kyng] þe kyng schulde U.

95. puiten] putten TUH₁. [hem
TUH₂] him V. þer—penaunce] in
prisone U.

96. Bote ȝif] But TH₂; & but ȝif
U. beede] bede TU; bidde H₂. [hem
TUH₂.]

98. heor] his TUH₂; him V.

99. bi Red] be red T; be rede H₂;
for reed U.

100. oþerwyse elles] oþere wise &
ellis TUH₂. þei] þese U. assenten]
assentide T.

101. [þouȝt—þat] so in TH₂;
þouȝte so · þat U (where so is an
error for þo); V has him feire · þo.

102. not me] me nouȝt TH₂; me not
U.

103. here] lere TH₂; lerne U.

104. How do-wel, do-bet, & do-
best · don on þis erþe TH₂; How do-
wel and do-bet · don on þis erþe U.

105. quod] U omits (by mistake).
þeos] þo TUH₂.

106. not] wot T; woot UH₂.

107. þouȝt & I þus · þre dayes we
ȝeden TUH₂. eoden] V really has
eod-ȝm, by mere mistake.

109. weoren war] ywar were T;
I-war were H₂. with] U om. conne]
gonne TH₂; gunne U.

110. to—simple] lyk to non oþer
TUH₂.

111. From T; also in H₂; VU
omit.

112. softe] a softe TH₂; a sad U.

113. durste] ne durste TH₂.

Bote as [I bad pouzt] þo · to beo mene bi-twene,
To putte forþ sum purpos · to preuen his wittes.

[fol. 100 b. col. 2.]
to ask him a
question for me,

¶ þenne pouzt þat tyme · seide þeose wordes, 116
“Wher Dowel and Dobet · and Dobest beoþ in londe,
Oure wille wolde I-witen · 3if wit couþe [hym] techen.”

and he asked him
where Do-well,
Do-bet, and Do-
best dwelt.

114. But as I bad pouzt þo · be mene
betwene TH₂U; *but* U *has* to be me
bytwene; V *has* pouzt bad, *omitting* I.
115. *to preuen*] & prouen T.

116. pouzt] H₂om, þat] in þat TUH₂.
117. *Wher*] Where þat TUH₂.
118. *Oure wille*] Here is wil TUH₂.
[hym TH₂U] V *omits*.

PASSUS X.

[*Passus primus de dowel, &c.*]

"Do-well dwells,"
said Wit, "in a
castle made by
Kind of four
things,

earth, air, wind,
and water.

Within the castle
Kind has enclosed
the lady Anima,

whom 'the prince
of this world'
hates.

Do-well, Do-bet,
and Do-best are
her appointed
keepers.

Sire Dowel dwelleþ," quod wit · "not a day hennes,
In A Castel, of kuynde I-mad · of foure kunne
þinges,

Of Erþe and Eir hit is mad · I-medelet to-gedere,
Wip wynt and wip watur · ful wittiliche I-Meint. 4

Cuynde haþ Closet þer-In · Craftiliche wip alle,

A loueli lemmon · lyk [to] him-self,

Anima heo hette ; · To hire haþ Envye

A proud prikere of Fraunce · *Princeps huius mundi*, 8

And wolde wynnen hire a-wei · with wiles 3if he mihti.

Bote kuynde knoweþ hit wel · and kepeþ hire þe betere,

And haþ I-don hire to Sire [Dowel · duke of þese
marches.

Dobet is hire damysele · sire] Doweles douzter, 12

And serueþ þat ladi lelly · boþe late and raþe.

Passus, &c.] so named in TUH₂.
OBS. Throughout this Passus the
readings of H₂ agree with those of T,
except where specially given.

1. dwelleþ] U omits.

2. of—Imad] þat kynde made TU.
foure kunne] foure skenis T; foure
skynnes H₂.

3. Eir] of eyr UH₂.

4. ful—Imeint] wittiliche enioynede
T; wittily enioyned U.

6. A—lemmon] A lemman þat he

louip TU. [to] in TUH₂; V omits.

7. U resembles V; TH₂ are corrupt;
Anima · he haþ to hire enuye T;
Anima he hath to hem enuye H₂.

8. Princeps] sire princeps H₂.

10. hit] þis U; hire T.

11. 12. V omits the words within
brackets by mistake, owing to the
repetition of sire; they are supplied
from U; l. 11 is alike in TH₂, but in l.
12 TH₂ have sistir instead of douzter.

13. þat] þis TU.

þus Dowel and Dobet · and Dobest þe þridde

Beoþ Maystres of þis Manere · þat Mayden to kepeæ.

¶ But þe Cunstable of þe Castel · þat kepeþ hem alle, 16

Is a wys kniht wiþ alle · Sire Inwit he hette,

And haþ fyue feire sones · bi his furste wyf ;

¶ Sire seowel and seywel · And herewel þe [h]ende,

Sire worche-wel-with-þin-hond · A wiht mon of strengþe,

And sire Godfrei Gowel · grete lordes alle. 21

¶ þeose sixe ben I-set · to saue þe Castel ;

To kepe þis wommon · þis wyse men ben Charget,

Til þat kuynde come or sende · And kepe hire him-

seluen." 24

¶ "What calle 3e þe Castel," quod I · "þat kuynde haþ

I-maket,

And what cunnes þing is kuynde · con 3e me telle?"

¶ "Kuynde," quap he, "is C[r]eatour · of alle kunne

[beestes],

Fader and Foormere · þe furste of alle þing ; 28

þat is þe grete God · þat bigynnyng hedde neuere,

þe lord of lyf and of liht · of [lisse] and of peyne.

Angeles and alle þing · [arn] at his wille,

Bote Mon is him Most lyk · of Marke and of schap ;

For wiþ word þat he warp · woxen forþ Beestes, 33

And alle þing at his wille · was wrouzt wiþ a speche,

Dixit et facta sunt ;

The constable of
the castle is In-
wit [Conscience],

whose sons are
See-well, Say-
well, Hear-well,
Work-well, and
Go-well."

"What is the
castle's name?"
said I, "and who
is Kind?"

"Kind is the
great Creator,
who made all
things;"

man being most
like Himself.

Ps. cxlviii. 5,
(Vulg.)

15. þis] þe U. þat] þis T; þe U.

17. Inwit] þouzt T (wrongly).

18. And] He U.

19. and] sire U (twice). hende]
so in TUH₂; V has ende.

20. A] and UT (wrongly); a H₂.

22. siwe] vij U (owing to and in l.
20).

23. þis wyse] wise U.

24. Til þat] Til TU. And] to T.

25. þe] þat T; þis U; þe H₂. haþ]
so in TUH₂; V really has haþ þus,
but þus is best omitted.

26. T omits; U has, Of what kynne
thinge · cunne 3e me telle; H₂ agrees

with V.

27. Creatour] creatours U. kunne
beestes] kenis bestis T; kynne bestis
U; V has best, but see l. 33.

28. þe] U omits. alle] H₂ omits.

29. þat] And þat TU. is þe] he is
U. bigynnyng] gynnyng TU.

30. liht] liþ T. [siwe TH₂] Blisse
VU. peyne] pyne U.

31. [arn TUH₂] ben V.

33. wiþ] þoru TU.

34. þing] TUH₂ om. dixit—sunt]
Faciamus hominem ad ymaginem et
similitudinem nostram U; see l. 41.

Saue Mon þat he Made · Ymage to him-seluen,
 3af him goost of his Godhede · and grauntede him Blisse,
 Lyf þat euer schal lasten · and al his lynage aftur. 37

The castle is
 called *Caro*.

¶ þat is þe castel þat kuynde made · *Caro* hit hette,
 And is as muche to mene · As Mon wip a soule,
 þat he wrouhte with Werk · and wip word bope; 40

Gen. 1. 26.

þ Orw miht of his Maieste · Mon was I-maket,
 [*Faciamus hominem ad ymaginem et similitudi-*
nem nostram.]

Inwit and alle wittes · ben closet þer-Inne,
 For loue of þat ladi · þat lyf is I-nempnet;
 þat is *Anima* þat ouer al · in þe Bodi wandureþ, 44

The lady is Life,
 or *Anima*, and
 dwells in man's
 heart;

But in þe herte is hire hom · hiȝest of alle;
 Heo is lyf and ledere · and a lemmon of heuene.

Inwit is þe help · þat *Anima* desyreþ;
 After þe grace of God · þe gretteste is Inwit. 48

In-wit is in his
 head, and rules
Caro and *Anima*.

¶ Inwit in þe hed is · and helpeþ þe soule,
 For þorw his connyng he [kepeþ] · *Caro et Anima*
 In Rule and in Reson · bote Recheles hit make.

¶ He eggeþ þe [eiȝe-siht · and herynge] to goode, 52
 Of good speche and of cunnynge · he is þe biginnere,

He is most in the
 brain, and

In Monnes Brayn he is most · and mihtiest to knowe,
 þer he is Bremest · But ȝif blod hit make.

37. *euer*] ay TU. *a*] U om.

38. *hette*] hatte TU; hattith H₂.

39. *And is*] Is U; TH₂ omit. *to*] forto H₂. *As*] þat T. *a*] his T; þe U.

40. U omits. *werk*] werkis T. *nord*] wordis T.

41. *his*] þe TU. *Mon*] whan (!) U. *Faciamus*, &c.] *From* U above, at l. 34; TH₂ insert it here, but omit et similitudinem.

42. *ben closet*] enclodis þen T; bien I-closid H₂.

44. *in*] U omits.

46. *and a*] and U; a T.

47. *help*] halle T.

48. *þe—Inwit*] Inwyt is þe grettest TU.

49. *and helpeþ*] & an help to T;

an help to UH₂.

50. *he kepeþ*] is kept TU; hence the reading of V, viz. he clepeþ, is a mere mistake for he kepeþ; see l. 16.

52. The readings are,

He eggeþ þe ipe siht · and
 Bringep to goode V;

He (It H₂) eggip eiȝe-siht · &
 herynge to gode TH₂;

He eggide eye to sighte · and
 herynge to gode U.

In V, ipe is probably written for iye or eieye.

53. *Of*] Ofte H₂. *good—cunnynge*] speche & of goynge U.

55. *he is*] is his bour TU. ȝif] hoot U.

For whonne Blod is Bremore þen Brayn · þen is Inwit contends against the passions.
I-bounde, 56

And eke wantoun and wyld · withouten eny Resoun.

IN 3onge Fautes and Fooles · with hem Fayleþ Inwit, Children, idiots, and sots have but little In-wit.

And eke in [sottes] þou miht seo · þat sitteþ atte Ale;

þei heldeþ Ale in heore hed · til Inwit beo a-dreynt, 60

And [ben] Brayn-wode as Beestes · so heore Blod waxeþ.

¶ þenne haþ þe Pouke pouwer · Sire *Princeps huius mundi*, Over sots the devil has power,

Ouer suche Maner Men · Miht in heore soules.

Bote In Fautes ne in Fooles · þe Fend haþ no miht but not over children and idiots, 65

For no werk þat þei worchen · wikked or elles;

Bote þe Fadres and þe Frenodes · For Fau[n]tes schul be whose guardians are responsible for them,
Blamet

Bote þei witen hem from wantounesse · whil þat þei ben 3onge.

¶ And 3if þat þei ben pore or Catelles · to kepen hem from ille, 68

þenne is holy chirche a-signet · to helpen hem and sauen or else the Church protects them.
From Folyes, and Fynden hem · til þat þei ben wysore.

¶ Bote vche [wiȝt] in þis world · þat haþ wys vnder-standinge, Each man who is sane has charge over himself, and is responsible.

Is Cheef souereyn [of] him-self · his soule for to 3eme,

56. *Bremore þen*] brent in U. *Inwit*] þe wit U.

58. *3onge*] U om. *with*] in U.

59. [*sottes*] UTH₂; V has *wrecches*. *atte ale*] at þe nale TU; at þe ale H₂.

60. *heldeþ*] helde T; heeld U; holde H₂. *adreynt*] drenchit TU.

61. [*ben*] So in TU; bien H₂; V omits. *Braynwode*] brayned U.

62. *princeps—mundi*] omitted in U; see note.

63. *men*] of men T. *in*] is in U.

64. *ne in*] and U. *Fend*] deuil T. *miht*] wit U.

65. *no*] to U (*wrongly*).

66. *Faderes*] fadir TU. *Fautes*] V has *Fautes*.

67. *Bote*] But 3if T. *witen*] wone U. *3onge*] 3oupe T (*sic*); 3onge H₂.

68. *And 3if*] And H₂; acif U. *þat*] TU om. *to*] and U.

69. *assignet*] owyng T; awyng U.

70. *Fynden*] fende H₂. *þat—wysore*] þei ben wise T. U *roads*, And for to fynde hem forþ · til þei ben wisere.

71. *Bote*] And TU. [*wiȝt* T; *wight* U] mon V. *þis*] þe U. *haþ*] H₂ omits *by mistake*.

72. [*of* H₂] ouer TU; V omits. *for to*] to TU.

And Cheuessen him from charge · whon he childhode
passeþ, 73

Saue him-self from sunne · for so him bi-houseþ;
For worche he wel oþer wrong · þe wit is his oun.

[fol. 401 a. col. 1.]
Do-well destroys
vices, and saves
the soul.

þ Ene is Dowel a Duyk · þat distruieþ vices, 76
And saueþ þe soule · þat sunne haþ no miht
To Route ne to Reste · ne to Rooten in þe herte;
And þat is drede of God · for Dowel hit makeþ,
Hit is bigynnyng of goodnesse · God for to drede; 80
[Salamon it seide · for a soþ tale],

Prov. ix. 10.

Innecium sapiencie, timor domini.

For doute, Men doþ þe Bet; · drede is such a Mayster
þat he makeþ Men Meoke · and Mylde of heore speche,
And alle kunne scolers · In Scoles forte lerne; 84

Do-bet is to
beware of
punishment; see
Ps. xxii. 4 (Vulg.)

þenne is Dobet to beo war · for betynge of ȝerdes,
And þerof seiþ þe Sauter · þi-seluen þou miht reden,
Virga tua [et baculus tuus, ipsa me consolata sunt.]

[Ac ȝif clene consience acorde · þat þi-selfe dost wel],
Wilne þou neuere in þis world · forte Dobetere; 88
For, *Intencio* [indicat hominem].

Act always by
advice of
Conscience.

¶ Bi Counseil of Conscience · a-Cordynge with holy
churche,

Loke þou wisse þi wit · and þi werkes aftur;
For ȝif þou comest aȝein Conscience · þou Cumbrest þi-
seluen,

73. *cheuessen*] cheuissþ TU. *from*] for any TU.

74. *Saue*] To saue U. *bi-houseþ*] behouid H₂.

75. *wit*] wyte U.

76. *þat*] and U.

77. U omits.

78. *Tb*] Ne U. *lo—þe*] roren in þin T.

79. *for*] TU omits.

80. And is þe begynnyng · god for to doute U. *drede*] douten TU.

81. *From T*; also in UH₂. *timor*] est timor T.

83. *þat he*] And þat U.

84. *kunne*] kynne U; kynde T.

scoles—lerne] scole to lerne T; scole to lere U.

85. *Dobet—war*] do-bet to ben ywar T; do-bet ywar H₂; dowel to drede U. *ȝerdes*] þe ȝarde TU.

86. *þerof*] þere U. *þiseluen*] þe salme TU. *The Latin is from* TU; V has only *virga tua*, &c.

87. *From T*; so also UH₂; V has a corrupt line, Bote Clene Conscience a-Corde · Bote þi-self Dowel. *clene*] þi clene U.

88. *forte*] why for to UH₂. [indicat hominem TUH₂] V indistinct.

89. *Bi*] Wiþ U. *with*] of H₂; T omits.

And so witnesseth Godes Word · And holiwrit bope ; 92

[*Qui agit contra conscientiam, edificat ad iehennam.*]

Bote gif þow worche bi godus word · I warne þe for þe beste,

What so men worden of þe · wrappe þe neuere ;
Catoun Counseileþ so · tak [kepe] of his teching,

Cato (Dist. III. 3)
advises us to
despise calumny.

Cum recte viuas, ne cures verba malorum ;

¶ Bote suffre and sitte stille · And sech þou no furre,
And beo glad of þe grace · þat God haþ þe I-sent ; 97
For gif þou cumse to Clymbe · and Coueyte herre,
þou miht leose þi louhnesse · for a luitel pruyde.

¶ I haue lerned hou lewede men · han lered heore children,

Men say, the
stone men oft
tread on gathers
no moss ;

100

þat selden Moseþ þe Marbelston · þat men ofte treden ;

¶ And Riht so walkers · þat walken A-bouten
From Religion to Religion · Recheles ben þei euere.

And men þat Cunne mony Craftes · Clergie hit telleþ,
þruft or þeodam with hem · selden is I-seye ; 105

and he who is
Jack of all trades,
is master of none.

Qui circuit omne genus, [nullius est generis.]

Poul þe Apostel · In his pistel wrot

Remember Paul's
advice,

In ensaumple of suche · Rennars a-boute,

And for wisdom Is writen · as witnesseth Clerkes, 108

92. T omits, but not H². holiwrit
bope] holi chirche aftir U. The
Latin quotation is from U ; TH₂ have
only the first four words of it.

93. for þe] þe T.

94. norden] seyn U.

95. so] T omits. [kepe UTH₂]
hede V. Catoun counseileþ þe · to take
kepe on þis þinge U.

96. And] U om. furre] ferþere TU.

97. þe Isent] I-sent þe T ; þe sent U.

98. herre] to ben heiere U ; hize
H₂.

100. lerned] herd TU. how] 3ou H₂.
lered] lernid T.

101. þat selde men seþ þe marbil ·
þat men ofte dreden T ;
(corrupt) ;

þat seelde men seen þe marbil
mose · þat men ofte mouen U ;

That selde men seth the
marbul · that ofte men
tredith H₂.

102. walkers] þe romberis T ; by
renneres U. walken] rennen TU.

104—162. Omitted in H₂.

104. And] Ne T. mony] alle U.
Clergie—telleþ] clergie techiþ euere
T ; and clergie bope U.

105. þeodam] þedom TU. hem]
þo TU. selden is] is seldom U. [nul-
lius—generis] in U ; &c. T ; V omits.

106. wrot] wrot it TU.

107. of—Rennars] of suche ·
schulde not renne T ; þat siche ·
schulde not renne U.

108. U omits. as—Clerkes] &
witnessid in chirches T. The Latin
is from U ; T has, In eadem vocacione
qua vocati estis, state, &c. ; V omits.

1 Cor. vii. 20.

[*In ea vocacione qua vocati estis, in eadem permanetis*].

3if þou beo Mon I-Mariet · Monk, oþur chanoun,
Hold þe stable and studefast · And strengþe þi-seluen
To beo blesset for þi beryng · 3e, Beggere þauh þou
weore !

Murmur not
against God, but
be content.

¶ Loke þou grucche not on god · þau; he þe 3eue
luytel,

Beo payed wiþ þi porcion · porore or Ricchore. 113
þus in drede lyþ Dowel · And Dobet to soffren,
For þorw soffraunce seo þou miht · hou souereyn[es]
Ariseþ ;

Luke xiv. 11.

Qui se humiliat, [exaltabitur, &c.] ;

And so lerede vs luc · þat lyzede neuere. 116
And þus of drede and his dede · Dobest aryseþ,
Whuch is Flour and Fruit · I-fostred of Boþe.

As the sweet red
rose grows on a
rough briar,

¶ Riht as þe Rose · þat Red is and swote,
Out of a Ragged Roote · and of Rouwe Breres 120
Springeþ and spredeþ · þat spicers desyreþ.

or wheat grows
from a weed, so
Do-well, Do-bet,
and Do-best

¶ Or as whete out of a weod · waxeþ vppon eorþe,
So Dobest out of Dowel · and Dobet doþ springe 123
A-Mong men of þis [molde] · þat Meke ben, or
kuynde ;

spring out of the
lowly.

For loue of heore lounnesse · vr lord 3iueþ hem grace
Such werkes to worche · þat he is with apayet.

110. *þiseluen*] þi soule U.
111. *3e—þou*] þe biggere þei; þou
T; 3if þou a beggere U.
112. *3eue*] gyue þe T.
113. *porore—ricchore*] pore oper
riche T; be it pore or riche U.
114. *And*] T omits.
115. *þorw*] þus purw U. *souereyn*
V] soueraynes TU. U has a blank
space for the Latin; *exaltabitur, &c.,*
is from T.
116. U omits this line, and T inserts
it before the quotation. *lerede*] lerip
T.

117. *his*] here T; of our U.

118. *Flour—Fruit*] þe flour & þe
fruyt TU. *of*] on U.

119—121. *Wrongly made into two*
lines in TU. þe Rose] a Rose TU.
þat—and] T omits.

120. *of—Breres*] as a rowhe brere
U; a rou; brere T.

121. *Springeþ*] þat springeþ U.

122. *a*] TU omit. *vppon*] out of þe
TU.

123. TU transpose Dowel and
Dobet. *doþ*] gynneþ TU.

124. [*molde* TU] World V. *or*] &
TU.

126. *þat*] as T.

Furst and foreward · to folk þat ben I-weddet,
 And libbeþ as heore lawe wole · hit likeþ God They that keep
wedlock please
God.
 almihti; 128
 For þorw wedlac þe world stont · hose wol hit I-knowe.
 þei ben Ricchest in Reame · and þe Rote of dowel;
 For of heore kuynde þei come · þat confessours beþ Of such come
confessors,
martyrs, monks,
&c.
 nempned,
 Boþe Maydens and Martires · Monkes an Ancres, 132
 Kynges and Knihtes · and alle cunne Clerkes,
 Barouns and Burgeis · and Bonde Men of tounes.
 ¶ Fals folk and Feiples · þeoues and lyzers
 Ben Conseyuet in Curset tyme · as Caym was on Eue,
 After þat Adam and Eue · hedden eten of þe Appel 137
 Aþeyn þe heste of him · þat hem of nouȝt made.
 ¶ An Angel in haste · þennes hem tornde
 In-to þis wrecchede world · to wonen and to libben who was
conceived just
after the Fall.
 [In tene & in trauaile · to here lyues ende]; 141
 In þat Corsede Constellacion · þei knewen to-gedere,
 And Brouȝten forþ [a barn] · þat mucche bale [wrouȝte].
 ¶ Caym men cleped him · In Cursed tyme engendret,
 And so seiþ þe sauter · seo hit whon þe likeþ, 145
Concepit in dolore, [et peperit iniquitatem, &c.] Ps. vii. 15 (Vulg.).
 And alle þat come of þat Caym · Crist hem hatede Aftur,
 And Mony Milions mo · of Men and of Wymmen

127. *Ferst—forward*] And formest
& ferst T; Formest and first U.

128. *lawe wole*] lawis wiln T. *hit*
þat U.

129. *Fbr*] þat T; And U. *hose*
whoso TU.

130. *Ricchest—Reame*] þe riccheſte
of reaumes TU.

131. *kuynde*] kynde T; kyn U.

132. *martires*] nonnes TU.

134. *tounes*] towne U.

135. *Fals*] Ac fals TU. *þeoues*] as
þeuis TU.

136. *on*] and U (*wrongly*).

137. *Eue*] she T. *hedden*] TU
omit. of] TU omit.

138. U *onits*.

139. *haste*] angir T. *þennes—
tornde*] hiȝte hym (hem U) to wende
TU.

141. *From* U; also in T. in
trauaille] trauaille T.

142. *þei*] þat þei U.

143. [*a barn* TU] Barnes V.
[*wrouȝte* TU] wrouȝten V; cf. *next
line*.

144. *men—him*] þei hym callide
TU.

145. *Part of the Latin is from T;*
U *here inserts a wrong quotation,*
Quare via, &c.; for which see Pass.
XI. l. 23.

146. *And*] TU omit. *hem hatede*
hatide hem U; hatid T.

Seth's kindred
inter-married
with Cain's,

þat of Seth and his Suster · seppen forþ coome; 148
For þei Marieden to corsed Men · þat comen of Caymes
kuynde.

For alle þat comen of þat Caym · A-Cursed þei weren,
And alle þat couplede hem to þat kun · crist hem hatede
dedliche.

though God
warned Seth
against it.

Forþi he sende to [Seth] · And seide him bi an Angel,
To kepe his cun from Caymes · þat þei coupled not
to-gedere. 153

¶ And seppen [Seth] and his suster sed · weren spoused
to Caymes,

A-ȝeyn Godes heste · Gurles þei geeten,

God was wroth
with them.

þat God was wroþ with heor werk · And suche wordes
seide, 156

Gen. vi. 7.

Penitet me [fecisse hominem];

And is þus muche to Mene · A-monges þou alle,

[fol. 401 a. col. 2.]

þat I makede Mon · nou hit me for-þinkeþ;

¶ And com to Noe Anon · And bad him not lette

Wherefore He
bade Noah build
the ark,

Swiþe to schapen A schup · of schides and Bordes; 160
Him-self and his sones þre · And seppen heore wyues,
Bringen hem to þe Bot · And byden þer-Inne,

for the flood
should destroy
Cain's seed.

Til Fourti dawes ben folfuld · [þat] þe flod haue I-wassche
Clene away þe cursede blod · þat Caym haþ I-maket.

148. *þat*] And TU. *seppen*] sitthe
þei U.

149. *to*] hem wiþ T; hem wiþ þe
U. *þat—kuynde*] of caymes kyn TU.

150. *acursed—weren*] crist hatide
hem euere U; see next line.

151. U *omits. to*] with T. *hem*] T
om. dedliche] euere T.

152. *he—Seth*] he sente hym to
seyen T; y sente hem to seye U. [*Seth*]
V has Sem by mistake; see l. 148.

153. *cun*] kynrede TU. *Caymes*]
caym U. *þat*] T *omits. coupled*]
couple U.

154. [*Seth*] Seeþ U; Sem VT; see
ll. 148, 152. *sed*] TU *omit. to Caymes*]
wiþ caymes kynne U.

156. *þat*] And U. *werk*] werkis
TU. *suche—seide*] seide suche wordis

T; seide þese wordis U. *The quotation*
is in TU; V *has only* Penitet me,
&c.; *occurring after* l. 158.

157. *And*] þat U. *þus*] as TU.
þou] vs TU.

158. *makede Mon*] man makide T;
man made U. *nou*] sore U.

159. *Noe*] nowel U.

160. *schapen*] schapen him U.
schides] shidis T; sides U.

161. *heore*] alle here U.

162. *Bringen hem*] Buskide T;
Buskide hem U. *þe*] þat T. *And*
byden] to abide U.

OBS. *Here collation with H₂ recom-*
mences; see note to l. 104.

163. *dawes*] dayes T; U *omits.*
[*þat*] TH₂ *have* þat, but omit þe.
Iwassche] y-waschide U.

¶ 'Beestes þat now ben · mouwen [banne] þe tyme 165 "All the beasts
þat euere þat Cursede Caym · Com vppon eorþe ; must die for
Alle schulen dye for his dedes · Bi Dounes and hulles, Cain's sin,
Bope Fisch and Foules · forþ wij oþer beestes, 168
Out-taken Eihte soules · And of vche beest A Couple, save 8 soules, and
þat in þe schyngelde schup · schullen ben I-saued ; of each kind a
Elles schal al dye · and to helle weende.' couple."

þus þorw Cursede Caym · Com Care vppon alle ; 172 This was all
For [Seth] and his suster children · spouseden eiper because Seth's
oþer, seed married
Cain's.

Aþeyn þe lawe of vr lord · lyzen to-gedere,
And weoren Married at Mischef · as Men doþ now heore
children.

For summe as I seo nou · soþ for to tellen, 176
For Couetise of Catel · vnkuyndeliche beoþ married, Now, some marry
And Careful Concepcion · comeþ of such weddyng, for money,

¶ Also bifel of þat folk · þat I beo-fore schewede.
Hit is an vn-Comely Couple · be Cryst, as me pinkeþ,
To ȝeuen a ȝong wenche · to an old feble Mon, 181 or a young wench
Or to wedden an Old widewe · for weolþe of hire is wedded to an
goodes, old feeble man.

þat neuer schal Child bere · bote hit beo in hire Armes.

¶ In Ielesye Ioyeles · and Ianglynge in Bedde 184

165. *mouwen*] shuln TU. [*banne*
TUH₂] curse V.

166. *þat cursede*] curside T; þe
curside U. *vppon*] on þis T; to þe U.

168. *Fisch*] fisshis TU. *forþ*] for
H₂. *wij*] mij T; with H₂. *oþer*] þe U.

169. *Eihte*] þe eiȝte T; þe souen U.
And] þat U (*wrongly*).

170. Put þat in þe same ship · þat
shal ben ysauid T;

þat in þe sengle schyppe · þat
tyme schal be saued U.

171. *schal*] schulde U.

172. *þus—caym*] þoruȝ curside
caym þus T.

173. *Fbr*] And al for TU. [*Seth*]
seeth U; Sem VT; see l. 148. *chil-*
dren] U om. *spouseden*] spousesid here U.

174. *lyzen*] ley hem T; leyen U.

175. *weoren married*] mariede T.

176. U omits.

177. *Fbr*] þat for U.

178. And] A TU.

179. *Also bifel*] As fel TU. *þat*] þe
T; þis U. *þat I*] as T.

180. *me pinkeþ*] I wene TU.

181. *mon*] TU omit; retained in
H₂.

182. Or wedde any wydewe · for
any wele of godis TU.

183. *child bere*] bere child TU.
hire] TU omit.

184. V inserts and before Ioyeles,
but it is best omitted, as it is in
TUH₂. in Bedde] of bedde T; abedde
U.

Many, since the
pestilence, have
married ill,

and have no
children but
strifes.

Though they go
to Dunmow,
they never fetch
the fitch.

Then wed not for
money, but marry
well, and God
bless you!

None but the
pure should live
together,

and each man

Mony peire seppen þe pestilence · han pliht hem to-
gedere ;

þe Fruit þat þei bringen forþ · ben mony foule wordes,
Han þei none children bote chestes · and choppes hem
bitwene. 187

¶ þau3 þei don hem to [donmowe · but þe deuel helpe]
To folewen aftur þe Flucchen · fecche þei hit neuere ;
Bote 3if þei boþe ben forswore · [þat bacoun þei tyne].

¶ Forþi I Counseile alle Cristene · coueite not ben I-
weddet

For Couetyse of Catel · ne of kun Riche ; 192
Bote Maydens and [Maydens · maccheþ ou ysamme,]
Widewers and widewes · [wercheþ riȝt] also,
And þenne glade 3e god · þat alle goodes sendeþ !

¶ For in vn-tyme treweli · bi-twene Mon and wommon
Schulde no Bed-bourde be · bote Boþe weore clene 197
Of lyf and eke in loue · and in lawe else.

þat deede derne · do no mon scholde,
As is vset, bi-twene · sengle and sengle ; 200

185. þe] þis T. *plih*t piȝt T.

186. *ben mony*] arn manye T ; arn
but U.

187. *chestes*] chidinge T ; cheste U.
hem bitwene] togidere T ; by-twene
U.

188. þei3 þei don hem to dunmowe ·
but 3if þe deuil helpe T ;
þei hiden hem to donmowe ·
but þe deuel helpe U ;
þau3 þei don hem to *done* · al
þat þei *mowen* V ; *where*
done and mowen are corrupted from
donmowe.

189. *Flucchen*] flicche TU.

190. *Bote 3if*] but U. [þat—tyme
TUH₂] and Cursen þat tyme V.

192. *no—kun*] or of kynrede T ; or
for kynrede U.

193, 194. V is here apparently
corrupt ; see various readings below.

193. [*maydens—ysamme*] maidenis ·
macche 3ow ysamme T ; maydenis ·
marie 3ou to-gyderis H₂ ; maydenes ·

3ou to-same take U ; V has vn-
Maydens · clene ow save.

194. [*wercheþ riȝt*] werchip riȝt
T ; wurchē 3e U ; V has worschupeþ ;
H₂ ends the line with werchith the
same.

195. And] U om. þenne] T om.
goodes] good T.

196. *vntyme*] my tyme TU (also U
omits in). *mon—wommon*] men &
wommen T.

197. *Bed-bourde*] bedborde U.
Boþe weore] þei were boþe TU ; if
thei were bothe H₂.

198. *eke in*] of TU. in] of TU.

199. *deede derne*] derne dede U.
scholde] ne shulde T.

200—202. Only two lines in TUH₂,
thus :

As betwyn sengle & sengle ·
sippe lawe haþ y-grauntid
þat iche man haue a make · in
maner of wedlak TH₂ (where
H₂ omits As) ;

Seppen lawe haþ I-loket · þat vche mon haue a make
In Mariage and Matrimoyne · I-Medlet to-gedere, 202

And worche þat *with* his wyf · *and with* no wommon should keep to
his own wife.
elles.

¶ þat oper-gates ben I-geten · [for gadelynges ben holden,
þat ben false folke and false heires] · fyndlynges and
lyzers,

Bastards are
commonly false,
liars, ungracious,
and wasters.

Vn-Gracios to gete loue · or eni good elles, 206

¶ Bote wandren as wolues · and wasten ȝif þei mouwen.

A-ȝeyn Dowel þei den vuele · and þe deuel plesen,

And aftur heore deþ day · schul dwelle wiþ þe schrewe,

Bute God ȝiue hem Grace · heer to A-Mende. 210

¶ þenne is Dowel to dreden · and Dobet to suffren,

Thus, Do-well is,
to fear God; Do-
bet, to suffer, and
Dobest, to be
lovely of heart.

And so comeþ Dobest aboute · And bringeþ a-down Modi,
And þat is wikkede wil · þat Mony [werke] schendeþ."

Ac bytwene sengle and sengle ·
sippe lawe haþ y-graunted

þat euery man haue a make · in
mariage of wedlok U.

203. *worche—with*] do þat werk
on T; wurchen on U. *with no*] on no
T; no U.

204, 205. V *has only one line*, þat
oper-gates ben I-geten · ben fyndlynges
and lyzers; *I give l. 204 as it stands*
in TUH₂; for l. 205 we find,

þat ben false folke · and false
heires also U.

And þat ben fals folke & fals

eires · also foundlynges &
folis TH₂.

OBS. *The vellum (better) portion of*
U ends here; the rest is on paper;
and begins at l. 48 of Passus XI.

207. But wandriþ & wastiþ · what
þat þei mowe T.

209. þe schreme] þe same T; þat
same H₂.

210. *Bute*] But ȝif T. *hem*] hym T.

212. *modi*] mody TH₂.

213. *is*] H₂ omits. [*werke* H₂T]
men V.

PASSUS XI.

[*Passus secundus de dowel, &c.*]

Then had Wit a
wife named
Study,

who sternly said
to him,
"Thou art wise
to teach fools!

Cast not pearls
before swine
(Mat. vii. 6).

I speak of those
that prefer
riches to wisdom.

PEnne hedde wit A wyf · was hoten dam Studie,
 þat [lene was of lich] · and of lough chere.
 Heo was wonderliche wroþ · þat wit me þus tauhte,
 And al starinde Dam Studie · steorneliche seide, 4
 ¶ "Wel artou witti," quod heo · "wisdom to telle
 To Fayturs or to Fooles · þat Frentik ben of wittes!"
 And Blamede him for his Beere · And Bad him beo stille
 Wip suche wyse wordes · to wisse eny fooles. 8
 ¶ And seide, "*Noli mittere* · Margeri-perles
 Among hogges þat han · hawes at heore wille;
 þei don bot drauele þeron · draf weore hem leuere
 þen al þe presciousse Peerles · þat in paradys waxen. 12
 ¶ I sigge hit bi þulke," quod heo · "þat bi heore werkes
 schewen
 þat hem weore leuere lond · and lordschupe on eorþe,
 Richesse, Rentes · or Reste at heore wille
 þen Al þe soþ sawes · þat Salamon seide euere. 16

Passus, &c.] so in TH₂.

OBS. The readings of H₂ are the same
as those of T, except when specially
given as different.

1. was hoten] þat hatte T.
2. [lene—lich] so in TH₂; V has
euer was I-liche. lough] lophy T.
3. me þus] so me H₂; so T.
4. And sterneliche staringe · dame
studie seide T.
5. artou witti] art þou wys, wyt T.
wisdoms] any wisdomis T.

6. Fayturs] flatereris T.

7. for his Beere] bitterly T.

9. *Noli mittere*] *Nolite mittere*.
man T.

10. heore] T omits.

12. *presciousse Peerles*] precious
perrie T. *waxen*] wexip T; wexit H₂.

13. hit—þulke] be þo T. bi—
schewen] shewen be here werkis T;
schewen here werkis H₂.

15. Or ricchesse or rentis · & reste
at here wille T.

¶ Wisdam and wit nou · is not worþ a Russche
But hit beo [cardet] with Couetise · as clopers doþ heor
wolle,

Wisdom is worth
nothing now-a-
days, unless it is
carded with
Covetousness,
like wool.

þat Conterfetep disseites · and Conspiret wronges,
And ledeþ forþ A loueday · to lette þe treweþe ; 20
þat suche craftes cunnen · to counseil beoþ I-clept,
And ben serued as syres · þat serueþ þe deuel.

¶ Iob þe Ientel · in his Ieestes seide,

*Quare via impiorum prosperatur, bene est omnibus
qui prauē et inique agunt ?* Jer. xii. 1.

¶ Ac he þat holy writ haþ · euer in his mouþe, 24

[fol. 401 b. col. 1.]

And con tellen of Tobie · And þe Twelue Apostles,
And prechen of þe penaunce · þat Pilatus wrouhte
To Iesu þe Ientil · þat Iewes to-drowe

On Cros vppon Caluarie · as Clerkes vs telleþ ;— 28

¶ Luytel is he loued or leten bi · þat such a lessun Redeþ,
Or Daunseled or Drawen forþ · þis Disours witen þe soþe ;
For ȝif Harlotrie ne Holpe hem þe bet · (haue God my
soule !)

Teachers of holy
things are now
little loved.

More þen Musyk · or Makyng of Crist, 32

Wolde neuer kyng ne kniht · ne Canoun of Seynt
poules

ȝeuen hem to heore ȝeres-ȝiue · þe value of a grote !

Bote Munstralsye and Murþe · A-Mong Men is nouþe ;
Lecherie and losengrie · and loseles tales, 36

But minstrelsy
and mirth are now
the games best
liked.

And geten gold with grete oþes · beoþ gamus nou A
dayes.

18. [cardet] cardit TH₂ ; carket V.

19. Conterfetep] can construe þe T ;
conspiret] conspire T.

20. ledeþ] lede T.

21. to—Iclept] ben yclepid to
counseil T.

22. þat] and H₂.

23. seide] seide it T. bene] ve TU.
prauē] peruerse U. (This quotation oc-
curs in U elsewhere ; see note to Pass.
X. l. 145.)

24. holy—euer] haþ holy writ ay T.

25. And þe] & of þe T.

26. And] Or T. Pilatus] pilatis T.

28. telleþ] techiþ T.

29. Redeþ] techiþ T.

30. Daunseled] dauntid T.

31. þe bet] betere T. soule] troupe T.

32. Crist] god almiȝt T ; god al-

myȝty H₂.

35. Bote] T omits.

37. And—with] Glotonye & T.
beoþ] þise arn T.

If they speak of
Christ, it is to
make a mock of
the Trinity.

But 3if þei Carpen of Crist · (þis Clerkes and þis lewede)
Atte Mete in heor Murpe · whon Munstrals beoþ stille,
¶ þenne telleþ þei of þe Trinite · hou two slowen þe
bridde, 40

And Bringeþ forþ Ballede Resouns · tak Bernard to
witnessse,

And puyteþ forþ presumpciun · to preue þe soþe.

Thus they talk
at the daie, and
are full;

¶ þus þei drauelen on heore deys · þe Deite to knowe,
And demep God in-to þe gorge · whon heore Gottus
follen. 44

but the needy
man is driven
from their gate
like a dog.

But Carful Mon may crien · and clepen atte 3ate
Boþe of hungur and of þurst · and for chele quake;
Nis no Mon him neih · his nuy to Amende,
Bote honesschen him as an hound · and hoten him go
þennes ! 48

L uyte loueþ he þat lord · þat lenep him þat Blisse,
þat þus partep with þe pore · A parcel whon him
neodeþ.

Were not the poor
kinder than the
rich, many would
want a meal.

Neore Merci In Mene Men · More þen in Riche,
Wip Mony defauti Meeles · Mihte þei go to bedde. 52
God is mucche in þe gorge · of þeose grete Maystres,
Bote A-Mong Mene Men · his Merci and his werkes;
And so seiþ þe psauter · sech hit In "*Memento*,"

See the Psalm
Memento Domine,
Ps. cxxi. 6
(Vulg.).

*Ecce Audiuiimus eam in effrata, inuenimus [eam] in
campis silue.*

¶ Clerkes and kete men · Carpen of God ofte, 56

39. *Atte—murpe*] At þe mete & at
murpe T.

41. *Ballede—tak*] a ballid resoun ·
toke T.

42. *puyteþ*] putte T.

43. *drauelen on*] dryuelen at T.

44. And gnawen god in here þrote ·
whanne here guttis fullen T.

45. *But—Mon*] Ac þe carful T.
clepen atte] carpe at þe T.

46. *of*] for T. *of*] for T. *quake*]
quakiþ T.

47. Is non to nymen him In · ne his
anguyssh amende T; H₂ *omits* him.

OBS. *Here collation with U recom-*

menoos.

48. *honesschen*] honysche U; hunsen

T.

49. *þat blisse*] al þat blisse T.

51. *Neore*] Ne were U.

52. Manye men meteles · mihte go
to bedde T; Manye mendinaw[n]tes
meteles · myhte go to bedde U.

53. *þe*] his U. *gorge*] þrote T;
gorge H₂.

54. U *omits. mene*] TH₂ *omit.*

55. *sech*] seek U; se T. [*eam*
TUH₂] eum V.

56. *kete*] kid T; kedde U; kyd H₂.
ofte] faste TU.

And han him muche in heore Mouþ · bote Mene men in
herte.

Clerks have
Christ in the
mouth, but poor
men in the heart.

Freres and Faytors · han founden suche questions
To plesse with þis proude men · seþþe pestilence tyme ;
þei de-Foulen vre Fey · at Festes þer þei sitten. 60

For nou is vche Boye Bold · Broþel an oþer,
To talken of þe Trinite · to beon holden A syre,
And fyndeþ forþ fantasyes · vr feiþ to Apeyre ;
And eke de-Fameþ þe Fader · þat vs alle made, 64
And Craken aȝeyn þe Clergie · Crabbede wordes.

Now every boy
talks about the
Trinity, and
cavils against
God,

¶ 'Whi wolde God vr saueour · suffre such a worm
In such a wrong wyse · þe wommon to bi-gyle ?
Boþe hir hosebonde and heo · to helle þorw him
wenten,

asking why God
let the serpent
deceive Eve ;

And heore seed for þat sunne · þe same wo drien.' 69

¶ Suche Motyues þei meuen · þis Maistres in heor
glorie,

and the men who
believe them,
disbelieve.

And makeþ Men Misbileue · þat [musen on] heore
wordes.

But Austin þe Olde · for alle suche precheþ, 72
And for suche tale tellers · such a teeme scheweþ,

Augustine refers
us to Rom. xii. 3.

Non plus sapere quam oportet sapere.

þis wilneþ ȝe neuer to wite · whi þat God wolde
Soffre Sathan · his sed to bi-gyle ;

57. *him*] TU omit ; H₂ retains.
58. *founden*] founden vp TU ;
fonden H₂.
59. *þis*] TU omit. *seþþe*] siþen þe
T ; siþ þe U.
60. *þei*] þat TU. *Fey*] false (!) T ;
feyth U. *festes*] þe feste T.
61. *Broþel—oþer*] & he be riche
TU.
62. *talken*] tellen TU.
64. *eke defameþ*] defame T ; to de-
fame U.
65. *craken—þe*] carpipe aȝens T ;
carpen of U.
66. *God*] TU omit. *worm*] worm
in his blisse TU.
67. *þat he giliþe*] e womman · & þe

wy aftir T ; þat begyles þe womman ·
& þe man after U.
68. *þoruȝ whiche a werks & wille* ·
þei wenten to helle TU.
69. *And*] And alle TU. *þat*] here
T. *drien*] suffride TU.
70. *motyues*] motifs T ; motes U.
71. [*musen on* T] mousen on U ;
leeuen in V ; H₂ torn away.
72. *precheþ*] prechide T ; prechet U.
73. *scheweþ*] shewide T. *Non*] Nolite
U. *oportet*] V really has oportet, of
course by mistake.
74. That is to seyn ne wilneþ neuere ·
for to wyte why TU ; see next line, and
l. 81.
75. *Soffre*] That god wold suffre TU.

- Believe and pray. ¶ But leueþ on þat lore · þat lereþ holichirche, 76
 And preye him of pardoun · and penaunce in þi lyue,
 And for his muchele Merci · to amenden vs heere.
- Evil be to him who blames God's ways. For alle þat wilneþ [to wite · þe] weyes of god Almihti,
 I wolde his eze weore in his ers · and his heele aftur ;
 þat euer eft Wilneþ to wite · whi þat God wolde 81
 Soffre Sathan · his seed to bi-gyle,
 Or Iudas þe Ieuþ · Iesu bi-traye ;
- Praised be Thou, O God ! Thy will be done ! Al was as he wolde · lord, I-heried be þou ! 84
 And al [worþ] as þou wolt · what so we tellen !
- And now—here is a fellow who wants to know Do-well from Do-bet ! ¶ And nou comeþ a Conioun · and wolde cacchen of [my] wittes,
 What is Dowel from Dobet ! · nou daffe mot he worþe,
 [Sipen] he wilneþ to wite · whuche þei ben alle ! 88
- Let him seek Do-well, and the rest follows." Bote he liue in þe leste degre · þat longeþ to Dowel,
 I dar ben his borw · þat Dobet nul he nenere,
 þauþ Dobest drawe on him · day aftur opur."
- Wit, hearing Study so talk, was confounded, A nd whon þat wit was I-war · hou his wyf tolde, 92
 He bi-com so confoundet · he couþe not [mele],
 And as doumbe as a dore · drouþ him asyde.
 Bote for no Craft þat I couþe · ne knelyng to grounde,
 I mihte gete no greyn · of [his] grete wittes, 96
- and signed to me to beseech her. But al lauþwhinge he loutede · and lokede vpon Studie,
 In signe þat I schulde · bi-sechen hire of grace.

76. Ac beleue lelly of lore · of holy chyrche T ; And be-leef lely on þe lord · of holy chyrche U.

77. *him*] H₂ omits. *of*] of his U. *in*] be TU.

79. [*to wite þe* UTH₂] two V ; see ll. 73, 81, 88. *weyes*] werkes T.

80. *eze were*] eizen wern T.

81. *whi þat*] why T. *þat—wolde*] Begins l. 82 in U ; cf. l. 74.

83. *Or*] Er T. *bitraye*] betrayed T.

84. *Iheried—þou*] yworshipid be þou T ; I-wyrcheid þou be U.

85. *al*] U om. [*worþ* TUH₂] beo V.

86. [*my* TH₂] me V.

87. *nou*] U om. *daffe*] defe TU.

88. [*Sipen* T] sippe U ; sithen H₂ ;

V has Sire.

89. *Bote—degre*] But gif he lyue lely in þe last day U.

90. *I*] For I U. *borw*] bolde boruþ TU. *þat*] TU omits. *nul*] wile TU.

93. *He—confoundet*] He becomeþ so confus T ; He come so confuse U. [*mele* TUH₂] medle V.

94. *And as*] Also T ; And also U. *dore*] dore-nayl and H₂.

95. *Bote—þat*] Ac for no carpyng T ; And for no carpyng U. *to*] to þe TU.

96. *greyn*] gayn T. [*his* TUH₂] hire V.

97. *lauþwhinge*] lauþinge T ; lour- yng U.

98. *of*] of his T ; of H₂.

¶ And whon I wuste of his wil · to his wyf con I knele, I knelt to Study,
And seide, "Merci, Madame, 3oure mon schal I and asked her to
[worpe], teach me about
Do-well.

To worchen 3oure wille · while my lyf dureþ ; 101

[Kenne] me kuyndely · to knowen what Is Dowel." [fol. 401 b. col. 2.]

¶ "For þi Mekenesse, Mon," quod heo · "and for þi She said she
Milde speche, would recommend
me to Clergy,
(Learning),

I schal [kenne] þe to my Cosyn · þat Clergye is I-hoten.

He hæþ wedded a wyf · wip-Inne þis wikes sixe, 105 whose wife was
Scripture
(Writing).

Is sib to þe seuen Ars · þat scripture is I-nempnet ;

þei two, as Ich hope · after my be-sechyng,

Schul wisse þe to Dowel · I dar vndertake."

þenne was I as Fayn · as Foul on feir morwen, 109

Gladde þen þe gleo-Mon is · of his grete 3iftes,

And askede hire þe hei3e wey · wher Clergye dwelleþ,

"And tel me sum tokne to him · for tyme is þat I

wende." 112

¶ "I schal teche þe þe hei3e wey," quod heo · "from "The way
thither is through
Suffer-weal-and-
wo,

hennes to soffre-

Bope-weole-and-wo · 3if þat þou wolt leorne,

And Ryd forþ bi Richesse · Reste þe nou3t þer-Inne ; passing by Riches
and Lechery,

For 3if þou Couple þe to him · to Clergie comestou

neuere. 116

And eke þe longe launde · þat Lecherie hette,

Leue him on þi luft half · A large myle or more,

Forte þou come to a Court · kep-wel-þi-tonge- 119

From-lesynges-and-ly3eres-speche · and-lykerous-drinke. till thou come to
the court called
Keep-thy-tongue.

¶ þenne schaltou seo Sobre · And Symple-of-speche, Then shalt thou

99. *wuste*] was war TU.

100. [*worpe* T U H₂] beo V ; see l. 85.

101. *while*] þer whiles T.

102. [*Kenne* T H₂] To kenne U ;
Teche V.

104. [*kenne* T U H₂] teche V. is I-
hoten] hotep U.

106. *Is*] þat is U.

107. *as*] TU omit.

108. *dar*] dar wel TU.

109. *on*] of TU.

110. *is—3iftes*] þat gold hæþ to 3ifte
TU.

111. *askede*] axide TU. *dwelleþ*]
wonide T ; wonde U.

113. *I—teche þe*] Axe TU.

116. *3if*] U om. *to*] with U H₂.

119. *Forte*] Foor til U ; Til T.

120. *From*] For T ; fro U. *speche*]
U om.

121. *sobre—symple*] sobirte & sim-
plite T ; soberte of symplesse U.

see Sober and
Simple.
Coming to Clergy,
tell him it was I
who put him to
school.

Say I taught his
wife the Psalter
and Wisdom,
logic and music.

I taught Plato
and Aristotle.

I also taught
masons the use of
level and line.

But Theology has
vexed me often;
musing on it only
makes it mistier.

But for the love
that is in it, it

þat [eche wyȝt] beo in wil · his wit þe to schewe.

So schalt þou come to Clergye · þat con mony þinges ;
Sei him þis [signe] · þat I sette him to scole, 124
And þat I grette wel his wyf · for I wrot hire a Bulle,
And sette hire to sapience · and to hire psauter I-gloset.
¶ Lo ! logyk I lered hire · and al þe lawe after,
And alle Musons In Musyk · I made hire to knowe. 128
Plato þe Poyete · I put him furste to Boke,
Aristotle and oper mo · to Arguen I tauȝte ;
Gramer for [gurles] · I gon furste to write,
And Beot hem wiþ a Baleys · But ȝif þei wolde lernen.
¶ Of alle Maner Craftus · I con Counterfeten heor
tooles, 133

Of Carpunters and keruers ; · I [kende] furst Masouns,
And lered hem liuel and lyne · þauȝ I loke dimme.

Bote Teologye haþ teoned me · ten score tymes ; 136
For þe more I [muse] þeron · þe [mistiloker] hit
semeþ,

And þe deppore I diuinede · þe [derkore] me þouȝte.
Hit is no science forsoþe · to sotilen þer-Inne,

Neore þe loue þat lyhþ þerinne · a lewed þing hit weore.
Bote for hit [let] best bi loue · I leeue hit þe betere ; 141

122. [eche wyȝt UTH₂] eueri mon V.

123. þinges] wyttes T.

124. [signe TUH₂] tokene V. þat]
TU omit.

125. U omits. And—grette] And
þat þou grete T ; And if thou grete
H₂. a Bulle] þe bible T.

126. to hire] to þe U.

127. Lo] TUH₂ omit.

128. alle—in] alle þe musons of T ;
alle þe musonys of U. to knowe]
knowe also T.

130. to—tauȝte] I tawte ferst to
argue U.

131. [gurles H₂TU] children V ;
see P. X. l. 155. to] TU omit.

133, 134. And alle kynne craftis · I
contreuide here,
Tolis of carpenteris & kerueris ·

& kende ferst masons T ;

And alle kynne craftis · I con-
strued hure ferst to lere,

Tolis of carpenteris, & kerue · I
tauȝte (sic) ferst masouns U.

[kende TH₂] tauȝte V

135. lered] lernide TU. liuel—
lyne] lyne & leuel U. loke] lokyd U.

137, 138. The words mistiloker and
derkore both occur in V, but in the
wrong lines ; see various readings.

137. [muse TUH₂] studie V. [mis-
tiloker] mistlokere TU ; derkore V.

138. [derkore] derkere T ; deppere
U ; mistiloker V. me] I U.

140. U omits. lewed] wel lewid T.

141. [let] lat T ; last U ; see l. 29.
leeue] loue TU.

For þat loue is þe lord · þat lakkede neuer grace ;
 ¶ Leef wel þer-vppon · ȝif þou þenke Dowel ;
 For Dobet and Dobest · beoþ drawen of [loue] scole.
 In oþer science hit seiþ · seo hit in Catoun, 145

Qui simulat verbis, nec corde est [fidus] Amicus,

Cato (Dist. i. 26)
 says differently,

[Tu quoque fac simile, sic ars deluditur arte.]

But Theologie techet not so · hose takeþ kepe,
 He [kenneþ] us þe contrarie · aȝeyn Catons wordes,
 And biddeþ [vs] ben as Breþeren · and Blessen vr enemys,
 And louen hem þat lyȝen on vs · lellyche at heor neode,
 And do good aȝeyn vuel ; · God him-self hoteþ, 150
 And seide hit him-self · In ensauple for þe beste,

but Theology bids
 us love

and return good
 for evil.

Necesse est vt veniant scandala.

Mat. xviii. 7.

¶ Bote Astronomye is hard þing · and vuel to knowe,
 Gemetrie and Gemensye · is gynful of speche, 153
 þat worcheþ with þeose þreo · þriueþ he late,
 For sorcerye Is þe souereyn [bok · þat to þat science
 longiþ,

Astronomy,
 geometry, and
 geomancy are
 three evil things,

and deal with
 sorcery.

ȝet arn þere febicchis of Forellis] · of mony mennes
 wittes. 156

¶ Experimentis of Alconomye · Of Alberdes makynge,
 Nigromancye and perimancie · þe pouke to Rise makeþ ;

Deal not with
 alchemy,
 nigromancy, or
 pyromancy ;

142. For þere þat loue is lord ·
 lakkiþ neuere grace TU ; H₂ the same,
 but with lakkede for lakkiþ.

143. wel þer-vppon] lelly þeron TU.

144. [loue scole U] lore in scole V ;
 louis skile T ; loues skyle H₂ ; see note.

145. seo] I saiþ T ; I saw U. [fidus
 TU] fidelis V. [Tu—arte] Omitted
 in VTUH₂, but given in D.

146. techet] techiþ vs TU ; techit
 it H₂. hose] who T ; who so U.
 kepe] heed TU.

147. [kennet] kenniþ T ; kennes
 U ; techet V. us] U om.

148. biddeþ] bit U ; biddith H₂ ; T
 omits. [vs TUH₂] V om.

149. hem.] U om. lellyche] & lenen
 hem TU.

151. hit himself] himself hit V ; TH₂

transpose the words ; see note. *Necesse
 —scandala*] Dilige dominum deum
 tuum ex toto corde tuo U (see l. 236).

152. Bote] Ac U ; T omits.

153. *Gemetrie*] Geometrie TU.
Gemensye] geomesie T ; gemessie U.
gynful] gryfful U.

154. worcheþ—þeose] þinkeþ werche
 wiþ þo T ; þenkeþ to werche with þo
 U ; thynkist dele with tho H₂. he]
 wel T ; wol U.

155, 156. [bok—forellis] From T ;
 also in UH₂ ; V omits. febicchis]
 fibeches U ; febusches H₂.

156, 157. U omits the last half of l.
 156, and the first half of l. 157. al-
 conomye] alkenemye T ; alknemye H₂.

158. Rise makeþ] reisen TU ;
 a-reysen H₂.

- 3if þou þenche Dowel · dele with hem neuere.
 I invented them to deceive men. Alle þeose sciences · siker, I my-seluen 160
 Hauē I-founded hem furst · folk to deceyue.
 Farewell!" I be-take þe to crist," quod heo · "I con teche þe no
 betere."
 I seide, "graunt Merci, Madame" · And Mekeliche hire
 grette,
 So I went on till I met Clergy and his wife, And wente forþ on my wei · withouten more lettynge,
 And fond as heo fore-tolde · and forþ gon I wende, 165
 ¶ And ar I coome to clergye · couþe I neuer stunte.
 I grette þe goode mon · as þe gode wyf me tauhte,
 And afterward his wyf · I worschupet hem boþe, 168
 And tolde hire þe tokenes · þat me I-tauht were.
 who received me gladly. Was neuer gome vppon grounde · seþþen God made
 heuene,
 Feiroke vndurfonge · ne frendloker maad at ese,
 þen I my-self sopli · so sone as heo wuste 172
 þat I was of wittes hous · and with his wif Dam Studie.
 Clergy asked after Wit and Study, Certeisliche Clergye · Clupte me and Custe,
 And asked hou wit ferde · and eke his wyf Studie.
 And I said they had sent me to learn about Do-well, Do-bet, and Do-best. And I seide soplyche · "þei sende me hider 176
 To leorne at þou Dowel · and Dobet after,
 And seþþen Afturward to seo · sumwhat of Dobest."
 "Do-well," he said, "is an active life, such as that ¶ "Hit is a wel feir lyf," quod heo · "Among þe lewed
 peple,

159. *with hem*] *perwith* TU.
 160. *siker*] *sykerly* U. *my-seluen*] *my-self* foundit TU.
 161. Hem formest · folke for to deceyue T; þurw hem formest · folk to deceyuen U (see note to l. 160).
 162. *betake—to*] *bekenne* þe TU.
 164. *forþ on*] *wiztly* T; *wizth* in U.
 165. *foretolde*] *fayre tolde* U.
 167. I] And U.
 168. I] & U. *hem*] T *omits*.
 170. *gome vppon*] *grom vpon* þis TU.
 171. *frendloker*] *frendliere* T; *frendlekere* (*sic*) U; *frendloker* H.
 172. I] TU *omit. so*] as U. *as heo*] heo it T.
 173. *with*] U *om*.
 174. *Clergye*] *clergise* T; *clergie* H.
Clupte] *collide* H₂; *callide* T; *calde* U.
 175. *asked*] *axide* T; *asked* me U.
ferde] U *omits* (*by mistake*); *it also omits* *wyf. eke—wyf*] *his wif* T; *his wif dame* H.
 176. *seide*] *seize* T; *seide* H₂; *seyde* hem U. *sende*] *sente* TU. *hider*] *peder* U.
 177. *leorne*] *lere* TU. *Dowel*] to dowel U. *after*] *þere* aftir TU.
 179. *feir*] *lelly* T; *lely* U.

- [Actif it] is I-hoten · hosebondes hit ysen ; 180 of husbandmen,
tailors, cobblers.
[Trewe tilieris on erpe · taillours & souteris,
And alle kyne crafty men · þat cunne here foode wynne,
Wip any trewe trauaille · toille for here foode,
Diken or deluen · do-wel it hatte 184
To breke beggeris bred · & bakken hem with clopis,
Counforte þe carful · þat in castel ben fetterid,
And seken out þe seke · & sende hem þat hem nedip ;
Obedient as breperen · & sustren to opere ; 188
þus bed þe do-bet · so berip witnessse þe sauter ;
*Ecce quam bonum et quam iocundum, habitare,
Fratres, in vnum.*
Sike with þe sory · singe with þe glade,
Gaudere cum gaudentibus ; Et flere cum flentibus, (Rom. xii. 15.)
[Dredles, is dobet · dobest wot þe sothe !]
Sire dobest hap benefices · so is he best worþi, 192
be þat god in þe gospel · grauntip & techip ;
*Qui facit et docuerit, magnus vocabitur in regno
celorum.*
Forþi is dobest · [a] bisshopis pere,
Prince ouer godis peple · to prechen or to chaste.
Dobet doþ ful wel · & dewid he is also, 196 [Fol. 51 a.]
And hap possessions & pluralites · for pore menis sake. Do-bet has
possessions and

180. [Actif it TUH₂D] A lyf V ;
(by mere mistake). hosebondes] lewide
men T.

OBS. Here, most unfortunately, the
Vernon text ceases ; for the rest, the
Trinity MS. (T) is taken to form the
text, and it is collated with UDH₂.

181. taillours] as taliours U. &] or
D.

182. here foode] with here craft U.

183. toille] tilie U.

184. hatte] hytze U ; hattith H₂.

185. bakken hem] bak hym D ;
bachem U.

186. Counforte] confortid H₂
(wrongly). þat in] þat in þe U ;
in D. ben] is U.

187. seke] D omits (by mistake).

188. breperen] broper D ; brothren
H₂. sustren] sistres U. opere] alle
othir H₂.

189. þus—þe] Thus byt D ; Thus
bad the H₂ ; þese ben þat U. so] þus U.

191. From MS. Harl. 3954, fol. 122.
TH₂UD have only a half-line, viz.
God wot, þis is dobet ; and they
divide ll. 192, 193 wrongly.

193. U omits this line, and the
Latin. docuerit] docuit D.

194. For þis dobest is a bysschopis
pere U. [a UD] TH₂ omit.

195. ouer] of U. or—chaste] & to
techyn U.

196. dewid] dewyd H₂ ; dowel UD.

endowments
to relieve the
poor with.

For mendynaunt; at mischiefe · þe men were dewid ;
And þat is riȝtful religioun · none renneris aboute,
Ne no leperis ouer lond · ladies to shryue. 200

Gregory the pope
says,

Gregory þe grete clerke · a good pope in his tyme,
Of religioun þe rewele · he reherside in his morals,
And seide it in ensauple · þat þei shulde do þe betere :

'as fish die out of
water, so does
Religion when
out of a convent.'

' Whanne fisshes faile þe flood · or þe fresshe watir,
þei diȝe for þe drouȝte · whanne þei dreize lengen ; 205
Riȝt so be religioun · it roileþ and steruiþ,
þat out of couent & cloistre · coueiten to libben '.

But now Religion
is a rider, a land-
buyer, and wears
a dagger.

Ac now is religioun a ridere · & a rennere aboute, 208
A ledere of [louedayes] · and a lond biggere,
Poperiþ on a palfrey · to toune & to toune,
A bidowe or a baselard · he beriþ be his side ;
Godis flesh & his fet · & hise fyue woundis 212
Arn more in his mynde · þan þe memorie of his found-
ours.

Such bad lives
these lords lead.

þis is þe lif of þis lordis · þat lyuen shulde wiþ do-bet,
And wel-a-vey wers · and I shulde al telle.

Kings and
knights and earls
ought to be very
good men ;

I wende þat kinghed & kniȝthed · & caiseris wiþ Erlis
Wern do-wel & do-bet · & do-best of hem alle ; 217
For I haue seiȝe it my-selfe · & sippen red it aftir,
How Crist counseilliþ þe comune · & kenneþ hem þis
tale,

Mat. xxiii. 2.

Super cathedram moisi sederunt principes.

For-þi I wende þat þo wyȝes · wern do-best of alle ! 220

198. þe—*dewid*] þo men were I-
dued U ; þat men were sumtyme D.

203. *seide it*] seiþ hym U. þei]
men U. *do þe*] do D.

204. *or þe*] of þe H₂.

205. þei—*lengen*] þey drye lyggyn
D ; thei dreize leggen H₂ ; it dryheþ
longe U.

206. *it roileþ*] þat roxleþ, (*loosely*
written for royleþ) U.

208. *aboute*] bestrete D ; bestretis U.

209. [louedayes H₂ ; lufdayes U]
ladies TD ; see l. 20. *lond biggere*]
lond-beggere D.

210. *to—to*] fro toun to H₂UD.

212. *fet*] feet H₂UD.

213. *Arn*] Buþ D. þan þe] þan
UD.

215. *shulde*] wold D ; see note.

216. D *transposes* kniȝthed and
kinghed ; U *reads*, I wende kyngis &
knythis · and kayseres and Erles.

217. *of*] ouer U.

218. *seiȝe it*] it sen U ; seyn it
H₂D. *red it*] i-rad U.

219. *counseilliþ*] conseylede U. þis
tale] pese lawes U. *In U a blank*
space is left for the Latin.

I nile not scorne," *quod* scripture · "but scryueyns
liȝe;

Kinghod & kniȝthod · for auȝt I can asprie,
Helpiȝ nouȝt to heuene · at one ȝeris ende,
Ne richesse ne rentis · ne realte of lordis.

224

Where as king-
hood and knight-
hood help not to
heaven.

Poul prouiȝ it is vnpossible · riche men in heuene,
Ac pore men in pacience · & penaunce togidere
Hauen eritage in heuene · ac riche men non."—

Paul says the
rich cannot win
heaven (1 Tim.
vi. 9)."

"*Contra*," *quod* I, "be Crist! · þat can I þe wisse, 228
And prouen it be þe pistil · þat petir is nempnid;

Qui crediderit et baptizatus fuerit, saluus erit."

"I deny it," I
said, "I refer you
to Peter"
(Mark xvi. 16).

"þat is in *extremis*," *quod* scripture · "as sarisines &
Iewis

"That refers to
Saracens and
Jews," said she.

Mowe be sauid so · & so is oure beleue;

þat [an] vncristene in þat cas · may cristene an heȝene,
And for his lele beleue · whanne he his lif tyneȝ, 233
Haue eritage in heuene · as an heiȝ cristene.

Ac cristene men, god wot · comiȝ not so to heuene;
For cristene han a degre · & is þe comun speche,

"The rule for
Christians is
given in Lu. x.
27;

Dilige deum, etc., Et proximum tuum sicut teipsum.

Godis word witnessiȝ we shuln ȝiue · & dele oure
enemys, 237

And alle men þat arn nedy · [as] pore men & suche,

[Fol. 51 b.]

*Dum tempus est, operemur bonum ad omnes, maxime
autem ad domesticos fidei.* and in Gal. vi. 10.

Alle kynne creatures · þat to crist beleuiȝ

221. *nile*] nel D; wele U.

222. *auȝt*] nouȝt D.

223. *heuene*] hefne-ward U.

225. *it is*] U om. *is*] D om. *riche*—
heuene] þe riche to comen in hefne U.

226. *men*] D omits. *penaunce*] U
repeats pacience.

227. *Hauen*] han here U. *ac*] and U.

228. *þat—wisse*] i kan þe withseye
U. *þe*] D omits.

229. *þe pistil*] apostil U. *is nemp-
nid*] it nemnyȝ D. *saluus erit*] U
omits.

230. *is*] U omits. *as*] among U.

231. *so is*] þat U (omitting *is*).

232. *þat—cas*] þat oon cristen in
cas U. [*an*] oon U; arn TH₂; buȝ
D; see note.

234. *Haue*] Haue an U.

236. *degre*] dirige U. *is þe*] our U.
Dilige, &c.] Nemo, &c. U (see l. 255).

237. *we—ȝiue*] þat we schal þeue
(!) U (by error for yeue).

238. [*as* H₂U] & T; D omits. *fidei*] H₂ omits.

239. Alle kynde creatours þat crist
ben y-lyche U. *beleuiȝ*] longen D.

- We be holde heizly · to herie & honoure, 240
 And giuen hem of oure good · as good as oure seluen;
 And souereynliche to suche · þat sewen oure beleue;
 Christians ought þat is, iche cristene man · be kynde to oper,
 to help each
 other, And siþen hem to helpe · in hope hem to amende. 244
 To harme hem ne slen hem · god hiȝte vs neuere;
 For he seiþ it hym-selfe · in his ten hestis,
 See Lu. xviii. 20; [Non] *mecaberis*, ne sle nouȝt · is þe kynde englissh,
 and Rom. xii. 19." For, *Michi* [*vindicta*], *et ego retribuam*;
 I shal punisshen in purcatory · or in þe put of helle
 Eche man for his misdede · but mercy it make." 249
 "But I am no þet am I neuere þe ner · for nouȝt I haue walkid
 nearer than I was," said I. To wyte what is do-wel · witterly in herte;
 For how so I werche in þis world · [wrong] oper ellis,
 "I am saved, if I was saved, by I was markid, withoute mercy · & myn name entrid 253
 predestination. In þe legende of lif · longe er I were;
 Or ellis vndir-writen for wykkid · as witnessiþ þe gospel,
 John iii. 13. *Nemo ascendet ad celum nisi qui de celo descendit*.
 And I leue on oure lord · & on no lettrure betere; 256
 Solomon, who For salamon þe sage · þat sapience made,
 wrote Wisdom— God ȝaf [hym] grace · & richesse to-gidere
 For to reule his reaum · riȝt at his wille;
 did he not well? Dede he not wel & wisly · as holy chirche techiþ, 260
 Boþe in werke & in woord · in world in his tyme?
 Yet he and Aristotle & he · who wrouȝte betere?

240. *We—holde*] We ben I-holde
 U; Ben holde D.

241. *oure*] here D. *oure seluen*
 hem-seluen D.

242. *þat sewen*] as suen U.

243. *is*] U omits. *kynde*] kende U.

244. *to helpe*] helpyn D. *to*] D
 omits.

245. *ne*] ne to H₂; or to U.

246. *For*] U omits.

247. [*Non* UD] Ne TH₂. *mecaberis*
Sio; (the mistake is the author's).
kynde] D om. [*vindicta*] vindictam
 TH₂UD (all wrong).

248. *punisshen*] pyne U.

249. *Eche*] Euery U.

250. *nouȝt*] nowth þat U.

252. *So the line stands in* D; TH₂
 omit wrong; U reads, For how so I
 werche · wrong or ellis.

253. *without*] with U.

254. *þe*] H₂ omits. *were*] ded ware U.

255. *vndirwriten*] vnwrite U.
wykkid—gospel] wiled · þus seiþ þe
 gospel U.

256. *And—on*] And I leue it, be
 D; And beleue on H₂. *lettrure*
 lettere U.

258. [*hym* UD] hem TH₂.

260. & *wisly*] ne wysly D.

And al holy chirche · holden hem in helle !
 And was *pere neuere* in *pis world* · to wysere of werkis ;
 For alle cunnyng clerkis · sippe crist zede on erpe 265
 Taken ensaumples of here sawis · in sarmonis þat þei
 maken,
 And be here werkis & here wordis · wissen vs to dowel ;
 And gif I shal werke be here werkis · to wynne me
 heuene, 268
 And for here werkis & for here wyt · wende to pyne,
 þanne wrouzte I vnwisly · wiþ alle þe wyt þat I lere !
 A goode friday, I fynde · a feloun was sauid
 þat hadde lyued al his lyf · wiþ lesinges & þeftis ; 272
 And for he kneuþ on þe crois · & to crist shref hym,
 Sonnere hadde he saluacion · þanne seint Ion þe baptist,
 Or Adam or ysaye · or any of þe prophetis,
 þat hadde leyn *with* lucifer · manye longe zeris ; 276
 A robbere hadde remission · rapere þanne þei alle,
 Withoute penaunce of purcatorie · to haue paradis for
 euere.
 þanne marie þe maudeleyn · who miȝte do wers ?
 Or who dede wers þanne dauid · þat vrie destroyede ?
 Or poule þe apostil · þat no pite ne hadde, 281
 Cristene kynde · to kille to depe ?
 And arn [none] for soþe · souereynes in heuene,
 As þise þat wrouzte wykkidly · in world whanne þei
 were. 284
 And zet I forget [ferþere] · of fyue wyttis techinge,

Aristotle are in
hell !

All clerks follow
their advice ;

and were I to do
the same, and yet
go to hell, I were
unwise indeed !

But the thief on
the cross was
saved, because he
shrove him to
Christ ;

[Fol. 52 a.]

and so a
robber escaped
purgatory.

Who did worse
than Mary
Magdalen, or
Paul ?

Yet they are now
in heaven.

263. *al*] U *omits.* *hem*] hym D.
 264. *pere*] U *omits.* *to*] two D;
 no U.
 266. *ensaumples*] ensaumples H₂;
exsample U. *maken*] maden H₂.
 268. *werkis*] werk U; wordes D.
 269. And I for here werkis · wende
 to pyne U.
 270. *þanne—I*] þan wroutty U.
vnwisly] vnwittily U. *þat*] D *om.*
 272. U *omits this line.*
 273. *And—on*] For he knelyd to
 U. *kneuþ*] knew H₂D. *shref*] so in
 TDH₂; schrof U.
 274. *he*] UD *omit.*
 275. *þe*] þese U; those H₂.
 276. *with*] be U.
 278. *of*] in U.
 279. *þe*] UD *omit.*
 280. *nho*] U *omits.*
 281. *ne*] UD *omit.*
 283. [*none* U; non DH₂] now T.
souereynes] souereyn D. Arn none
 for sothe · so fer in hefne U.

Christ never
commended
clergy (learning);
see Mark xiii. 9,
11,
þat clergie of cristis moup · comendite [was euer] ;
For he seide it hym-selfe · to summe of his disciplis,
[Cum] steteritis ante presides, nolite cogitare [quid
loquamini] ;

which says, And is as muche to mene · to men þat ben lewid, 288
' When ye are
brought before
kings,' &c. ' Wheþer 3e ben aposid of princes · or of prestis of þe
lawe,

For to answer hem · haue 3e no doute,
For I shal graunte 3ow grace · of god þat 3e seruen,
þe help of þe holy gost · to answer hem at wille.' 292
þe douztieſt doctour · or dyuynour of þe trinite,

Augustine says, þat Austyn þe olde · & hiȝeste of þe foure,
Seide þis for a sarmoun · (so me god helpe!)

(Confess. Lib. viii.
c. 8), Ecce ipsi [ydiote] rapiunt celum, vbi nos sapientes
in infernum mergemur ;

And is to mene in oure moup · more ne lesse, 296

' Arn none rapere yrauissid · fro þe riȝte beleue

' Wise clerks are
often sunk in hell,
þanne arn þise grete clerkis · þat conne many bokis ;
Ne none sonnere ysauid · ne saddere of consience,
whilst poor
ploughmen and
shepherds attain
heaven,'
þanne pore peple as plouȝmen · and pastours of bestis.' 301
by help of but one
Pater-noster ! " Souteris & seweris · suche lewde iottis
Percen wiȝ a pater noster · þe paleis of heuene,
Wipoute penaunce, at here partynge · in-to heize blisse !

Breuis oracio penetrat celum."

285—287. U omits.

285, 286. These two lines are
corruptly given in all the MSS. See
Critical Note.

287. [Cum U] Dum TH₂D. [quid
loquamini] In U only.

288. And] It U. as] H₂ omits.

289. Wheþer] Whar D; Whan U.
or. of] othir of H₂; or UD.

290. hem] hym D.

292. at wille] alle UD.

293. or—trinite] dempnour of þe
lawe U

294. þat] þat was U. hiȝeste] þe
heist U.

295. Seide þis] And seide þus U.

[ydiote U] ydioti TH₂; Idiوتي D.
rapiunt] rapuerunt H₂. vbi—merge-
mur] et nos cum doctrinis nostris
demergemur in infernum U.

297. Arn] Buþ D. fro] for D.

298. þanne—þise] þan þese U;
Than buþ D.

300. and] or D.

301. suche] and swiche U. iottis]
Iuttis U.

302. Percen] Pasen U.

303. heize] þe heye U; the heȝe H₂.
Breuis—celum] UD omit.

OBS. See Critical Notes as to this
ending.

For the supplementary, see Vol. III
(= pages 1342-1348)
v. Vol. II (Text 5) at the end.

CRITICAL NOTES, ETC.

CRITICAL NOTES.

[The following notes explain a few things more at length with respect to the various readings of the MSS. ; to have inserted them in the footnotes would have been inconvenient.]

PROLOGUE, l. 14. In the word *I-maket* in the text, the MS. has a short tag to the final *t* ; a similar tag occurs twice elsewhere, one instance being in the word *prechet* (Pass. I. l. 137). It has no significance.

I have altered *wonderliche* to *trizely*, to preserve the alliteration, although MS. H supports the reading of V. The fuller alliterations found in the later copies were no doubt due, partly to corrections by the author himself, and partly to emendations (often ignorantly made) by copyists. Thus in l. 20, *Eringe* was soon changed (no doubt by the author) into *settyng*, but it does not follow that the alteration should be made in this early text. Nevertheless, I have ventured to write *trizely* here, for the reason given by Mr Wright in making a similar change. "Though we find instances of irregularity in the sub-letters (or alliterative letters in the first [part of the] line) in Pierce Plowman, the chief-letter is not so often neglected." In other places, I have not always given my reason for making alterations in the text, but the footnotes will generally supply one ; and besides, I have always had regard to Text B.

22. Alliteration is here at fault. Even if we write *And wonnen put* for *pat monie of*, it is still imperfect.

28. This line is repeated at Pass. VII. l. 134.

39. The two parts of this line are (in V) written in separate lines.

41. See note to l. 14.

54. The omission of *hem* is a mere mistake ; it is certainly required, and assists the alliteration.

63. The reading *and he* is perhaps the best ; it improves both the sense and the alliteration, and it is supported by Pass. I. l. 55.

68. I have here missed noting a small, yet important variation ; instead of "*and Fasting*" MSS. T and U read "*of Fasting*;" in the former case, *Falsnesse* and *Fasting* are considered separately ; but in the latter case, the phrase *Falsnesse of Fasting* means the "breaking of vows made that they would fast."

71. Mr Morris (following Mr Wright) has printed *bouchede* ; but the *u*'s

and *n*'s in this MS. are often distinguishable, and in this case the *n* is quite plain. Cf. the readings *bunchip* and *bunchid*, which are quite clear also. The reading *bonches* is open to doubt. "Bunchon, *tundo, trudo*." Prompt. Parv.

75. The reading of the text is supported by MS. H, but the alliteration is improved by the alteration, *His sel shulde not be sent*.

79. The chief-letter of the alliteration is wanting.

81. The word *tyme* should certainly be inserted, for even MS. V has the phrase *sebbe Pestilence tyme* elsewhere. See Pass. XI. l. 59.

108. For *and* the MS. has *ad*, by mistake; another form, *an*, is not uncommon. The mistake is repeated in Pass. II. l. 17.

PASSUS I. l. 1. For *derke* a great improvement is to read *merke*, as in Text B.

4. The reading *loft* is altogether wrong; even *toft* would have been better, as that would agree with Prol. l. 14, and Pass. I. l. 12.

8. The chief-letter of the alliteration is missing.

37. The same remark applies here. *Word* = world; there is no need of an *l*; we also find, in old English, the spellings *werd* and *ward*.

39. *Seo* = see, in the imperative mood, and the sentence means, "perceive it well inwardly;" but *set* is a simpler and perhaps better reading.

46. The alliteration is defective, as also in ll. 50, 58, 120.

69. For *hit weore* MS. H has *his was*.

79. Instead of *teche* we might with advantage read *kenne*, both here and in ll. 90 and 127, and the alteration would be supported by l. 130; but I have preferred leaving the text intact to making *three* alterations.

87. The second *dop* seems repeated by mistake; I prefer *willep*, with which cf. Text B.

121. I am not sure that "*wende*" is required, and have therefore not inserted it.

122. There is no doubt about the reading of V, as *Corounep* is spelt with a capital letter; but *c* and *t* are hardly distinguishable in some MSS., so that *tronen* and *cronen* would look very much alike: still, MS. T has *tronen*, which suits the alliteration.

128. For *Corps* MS. H has *body*, written over an erasure.

135. For *techeþ* the true reading is probably *wisseþ*, and this would explain how such readings arose as *witnesseth* and *askiþ wytnesse*, the latter of which is not very intelligible. Cf. Pass. XI. l. 8.

137. The reading of V—*prechet þe þin harpe*—must surely be wrong, being meaningless; *prechet* seems to be a contraction of *preche it*.

139. The omission of the final *p* in *Cumseþ* is probably due to the word *þer* following.

143. MS. U omits the word *wo*, evidently by mistake.

148. The wrong reading *by* (for *heize*) is easily explained; the scribe must have been thinking of the mercy shewn by Christ to the penitent thief; but this idea does not agree with the statement that they "pierced his heart."

149, 150. Though V has only *one* line, it is so long as to suggest that it is made up of parts of two; it must have been originally,

Forþi I rede þe [riche · haue reuþe on þe pore,
þau; þou beo] Mihtful of Mayn · be Meke of þi wordes.

MS. H has,

þerfore I rede þee ry;te · haue rewþe of þe pore,
þei; þou be my;htful of mayn · be meke of þi warkys.

152. For *3e schul* MS. H has *þou schalt*, and for *3e wenden* it has *þou wendest*, both variations being written over erased words. There are several erasures and alterations in MS. H hereabouts, and the alterations are all for the worse, judging by what can be traced, or guessed at by comparison with the present text.

155, 156. In the first of these lines it would improve the metre to write *lelly* for *trewely*; and in the second, to write *goodliche* for *Treweliche*. But there is a certain *propriety* in the continuous repetition of *trewe* and *trewe-liche*, which is destroyed by these alterations.

160. MS. V is here clearly wrong, but I have kept the word *Fey*, merely altering its place. *Fey* = faith, as in l. 14 of this Passus; *fait* or *feet* = feat, i. e. deeds or works.

175. MS. V abruptly ends the Passus here, but the remaining lines seem required, and are found in THUH₂D.

182, 183. These lines have occurred before; see ll. 123, 124, by help of which we might write them thus, according to the spelling adopted in V;

For-þi I sigge as I seide er · bi siht of þe textes,
Whon alle tresor is I-tri;et · Treuþe is þe beste.

PASSUS II. l. 5. I have altered the reading *heo* of MS. V to *he*, because the next line has the appearance of being added as an after-thought. The meaning of "*heo stondeþ*" would be "*they* stand;" but what seems to be intended is—"Look on thy left hand (quoth she) and see where *he* (i. e. Falsehood) stands; (there are) both, Falsehood and Flattery, and all *his* (i. e. Flattery's) whole company." The chief reason for supposing that *stondeþ* is here in the singular number is that the form of the question is such as to lead one to suppose so. *He* in MS. V means *he*, *heo* = *she* or *they*.

9. I since find that I omitted to insert that MS. T (as well as H₂) has the reading *pureste in*; this would certainly improve the alliteration, but MS. H supports the reading given, having *richest*. Still, the alteration should, perhaps, have been made.

21. Here the "chief-letter" is certainly lacking in *all* the MSS.; and this is what renders the propriety of altering such lines as line 9 so doubtful.

23. *Forgid* is only better than *brouzt* because of the alliteration. In Mr Wright's edition we find

Favel thorough his faire speche
Hath this folk enchaunted,

where the line is mended another way.

27. Here *wylte* is better than *seo* on every account.

28, 29. These lines must have been left out in V by mistake, because the lines as they stand,

“*þat þou miht seo ȝif þou wolt · whuche þei ben alle,*

Bote ȝif þow wilne to wone · with treupe in his Blisse,”

hardly make sense. Line 31, on the contrary, being found in MS. H only, may be an interpolation; it is but a poor line.

34. This line, occurring in H only, may be an interpolation, but something of the sort is greatly wanted to make the sense clearer; and this is why I have inserted it, notwithstanding that it fails to be an alliterative line. I ought to have added that, in MS. H, the next line begins with

And sawe al þat ryche retenaunce, &c.

38. The reading *fyn* is supported by MS. V itself; for *see* l. 51;—“*þe fyn* was arered.”

56. The reading of V—*schewen* (omitting *to*)—seems to be a mere error.

59. This line is much wanted; probably omitted in V accidentally.

64. Perhaps the words “of *leccherie*” should have been inserted; read

Wiþ alle þe lordschupe [of leccherie] · of lengþe and of brede.

76. It should have been added that MS. H inserts *and*, having the reading “and *paulyns douȝter*.” It thus appears that “*Pers þe pardonere*” and “*Paulynes doctor*” were probably different persons.

87. Compare l. 101. All the various readings, in both lines, are clearly due to attempts at improving the alliteration.

88. In all the MSS. the chief-letter is wanting.

97. MS. T has the spelling “*notories*,” but it is only the first *a* in “*Nataries*” that need be altered.

108. The reader will observe that I have omitted the word “*on*,” as not needed any longer, when “*counseil*” is inserted.

118. This line (like ll. 136—139, and 141—143) is a sort of explanatory gloss, and is almost certainly spurious. It means that men cease to believe those who often deceive them; a remark which has nothing to do with the context.

121. Part of this line is written in a later hand, and the words are ill arranged; the true reading is probably,

Many comen to counforte · from care þe false.

129. For “*Cuntre*” we should probably read “*Schires*.”

136—143. *See* note to l. 118.

160. *Tome*, meaning *leisure*, is no doubt the reading; *see* Text B.

175. The curious reading of T is easily explained; *any skynes* is there written for *any kyne*s or *any skynys* (any kinds of); the forms *alleskynnes* (all kinds of) and *noskynnes* (no kind of) also sometimes occur in Early English, and these are instances of the genitives *any*s (of any), *alles* (of all), and *non*es (of none); *see* also the footnote to Passus X. l. 2.

183. The reading of V (*dune*) might stand, as it gives sense, viz. “and

the *din* heard." But the alteration to *dume* seems preferable, considering the various readings.

200. It would appear that *hem* was originally the reading in V, and that it was inconsiderately altered to *him*, owing to the frequent occurrence of *him*, as in ll. 199, 201, 202, 203, 204, &c.

206. The right reading is probably not *kepten*, but *copenen*; cf. Text B.

Passus III. l. 15. The reading "be clergie leue" suits the alliteration, and is supported by Text B.

19, 20. These lines are absolutely necessary to the sense, if the reading of V is to be retained in l. 18; they were probably omitted in V by mere mistake.

23. The chief-letter is wanting.

26. Here *lauzten* is the past tense of *lacchen*, to take; thus V gives the right sense, but the wrong word; cf. Text B.

32. H supports V in the reading *tellen*; but *callen* is better, and occurs in Text B.

43. In H this line ends a page, and the scribe has given two readings of the first half of the line, viz. "A-monge þese courteors & þe comyns," and "A-monge þese clerkes and knyȝtes" (*sic*).

45. Though V alone reads *schomeliche*, it should be retained as more forcible than *schameles*; it is, of course, to be understood as ironical.

48. *Siþ* must be inserted, *metri gratiā*; it is in Text B.

51. The chief-letter is wanting.

67—72. This sentence is incomplete, having no principal verb; we should, for the sense, supply "I lere ȝou," from l. 61, before "As to punisschen;" i. e. "I instruct you to punish." Cf. ll. 91—94

80. H reads "presentes withoute pans." The sense is "other presents besides pence," or, "presents that are not given in actual money."

88. H supports the reading "brenne;" but "forbrenne" supplies the chief-letter *f*, though not at the beginning of a strongly accented syllable.

91. The chief-letter is wanting here, and also in l. 98; and in l. 93 it is badly placed.

100. The reading *melodyes* of the Vernon MS. can be thus accounted for; the *y* and *p* are, throughout, only distinguishable by careful inspection; and thus *melodyes* is put for *melod þes*, i. e. spake these. Nevertheless, it seems better to use the *present* tense *meleþ* (as in the other MSS.), and to adopt the usual spelling *þeose*.

105. It would greatly improve the alliteration to read *late com* instead of *com late*; but the chief-letter is not unfrequently thus badly placed; see ll. 93, 124.

133, 134. *False* is here a plural adjective, but *trewe* is singular.

141. *Vre* means *our*; the sense requires *your*, spelt *ȝoure* in l. 62. Another spelling of *your* is *oure* (see l. 64), and for this, *vre* is miswritten.

151. For the second *heo* H reads *ȝ hem*, which improves the sense.

167. *Congeye* may be miswritten for *Conge þe*, the *y* and *þ* being so much alike; but Pass. IV. l. 4 is against this supposition.

174. I could hardly insert *hals* instead of *Nekke*, as the MSS. have *half*; but yet *hals* is probably the right reading, and occurs in MSS. of type B.

189, 224. The alliteration is defective.

243. This line does not run well, probably because the word *apert* is lost; read, Hit is *apert* permutacion.

244. *þow* is the reading of Text B.

245. The alliteration seems to be altogether lost.

260. I have since observed that the *m* in *Samuel* in MS. V is partly erased, thus leaving *Sauel*, i. e. Saul.

264. *clause*; in Text B we here find *cas* = case.

265. The reading of V—*munged*—is a mere mistake, and it has also caused the scribe to write *In Auenture* for *In Aunter* or *An Aunter*; the alliteration resides in the letter *n*, the words being run together, much as though it ran,

I *naunter* hit *nuyged* me; a *nende* wol I make; compare *nale* and *noke* for *ale* and *oke* after the article *þe*. Text B has, *An auenture it noyed men*.

266—269. I have little doubt that these lines ought to be put lower, having ll. 270, 271 above them, as in TUD and in Text B. But as H preserves the order of V (though it omits ll. 265, 266), I have not made the transposition. The sense is much the same either way.

274. No MS. has here the right reading; it should be, *or takeþ azeyn his wille*, as in Text B. V and H are right, except in putting *dop* for *takeþ* (which spoils the alliteration); the other MSS. are right in suggesting *takeþ*, but wrong otherwise.

PASSUS IV. l. 11. I insert *Crist* for *god* on the sole authority of T, because it is the reading of Text B, and supplies the chief-letter.

15. For *sende* T has *sente*.

51. Text B resembles TUD; the words *And seide* do not count in scansion, but even then the line, as in TUD, is very long, and the best line would be made by reading,

And seide, "Hedde I loue of my lord · luite wolde I recche."

68. The word *zeorne* seems wanted; yet it does not occur in Text B, and only in MS. V of type A.

69. *catel* suits the alliteration, and is in Text B.

73. The note means that the quotation from U is written all in one long line; and so it is in D; clearly owing to the omission of the first half of l. 72.

91. The reading *Crist* is better for the alliteration, but only appears in U; Text B says, "so me Crist helpe."

94. *hyne* was probably omitted in V because of *myne* preceding; the scribe may have thought he had finished writing *hyne*, when he had only finished *myne*; Text B has "myne hewen;" cf. l. 42 above.

114. The misreading *do euere* in T and D is a mere corruption of the word *Dover*.

124. That *gold* in MS. V is an error is plain enough; the context shews that *gold* is the very last thing that "Reson" would swear by.

126. Whatever be the meaning of this line, *withouten* must be a misreading; Texts B and C have *with*; and *with-outen* seems peculiar to V.

151. The alliteration is defective; Text B shews that *quod* should be *seide*, and the leading letter of the line is an *S*.

158. This is a good example of the variations of spelling; *lyue* and *leue* are the same word, repeated.

PASSUS V. l. 29. *wyuene*. Mr Wright prints *wynene*, and in several MSS. it is doubtful; but in MS. T the *u* is made with peculiar care, and so is the *n* following. The misreading in U is owing to the fact that the scribe first wrote *heune*, and then drew the pen through it and substituted *wyuene*, which suggests a similarity in sound between the words *heune* and *wyuene*. Again, the misreading in V in the line above, *stauenes* for *stanes*, seems due to this same word *wyuene*, and to confusion between the endings of *stane* and *wyuene*, which also points to the probability of the letter being *u*. The *wyuene pyne*, or punishment for women, is intelligible, and may mean the cucking-stool (cf. *pynnynng-stoles*, Pass. III. 69); but *wynene pyne* is inexplicable.

58. *dynen*; so in Text B.

83. *As I his frend were* is the right order of words, and is used in Text B. For the syllable *I* gives the chief-letter of the alliteration, and we must lay a slight stress on it, as also on the first syllables of *heilede* and *hendely*.

100, 101. Text B also has these lines rightly arranged; hence it is certain that the arrangement in V and H is a mere mistake.

109, 110. I mark T as *faulty* because such a long line is inadmissible; and even the first line of H is somewhat of the longest. But the fact is that all the early MSS. seem here wrong, owing to the omission of a half line—(as a *blynde hagge*)—for which see Text B. The confusion arose from there being two lines following having the same rime-letter (*b*). The arrangement in the Vernon MS., though perhaps not really right, scans well and makes good sense.

114. Text B also gives this line rightly, in the same shape.

125. *lernde I* should perhaps have been *I rendrit*, as in T, U, and Text B; but I let it stand because H agrees with V, and my object is to avoid alteration as much as possible.

131. Here, however, the word *by* must be inserted because it is necessary to the sense. V seems to have a *quartrun more peisede*, but there are marks shewing that the words are to be transposed.

142. *sopely*; Text B, however, has *so the ik*, so thrive I.

165. The reading in V is absurd; the *ribibor* and *ratoner* are distinct personages.

182. Partly imitated from l. 177; not in Text B, and probably spurious.

188. *lotering*. It is to the credit of MS. V that it has preserved this word; for Text B, like T and H₂, has *louyng*, which is inferior. It is from the French *losterie*, badinage.

195. *I-wipet*. I suppose the true reading to be *waxed*, as in Text B, and in T, H, and U. Mr Wright guessed the meaning of *waxed* to be *washed*, but in that case it is unlikely that so many MSS. would have preserved the letter *x*. It probably means *waxed*, i. e. stopped up, as one would stop with wax, much as in the following:—

“But to ende the hole were stopped and faste made,

A litell cloute cute he without delay,

With *wax* melled, stopped the hole alway,” &c.

Romans of Partenay (E. E. T. S.), l. 2817.

The metaphor is rather a bold one, to talk of waxing a thing up with furze, but this seems to me the only way of getting any sense out of the passage. Cf. the spellings of the word in H and U.

199. *lacche*; so in Text B.

202—207. Though these lines are in U only, they appear in all later versions of the poem, and are certainly genuine.

232. *deore*, dear. There is no doubt about the reading; see Text B. V has *dore* miswritten for *deore*, for which spelling see Pass. VI. l. 83.

257. The meaning is, “that he should polish anew his pike named Penitence;” where a *pike* means a staff with a spike to it, such as is used by pilgrims. Compare Text B,

“þat *penitencia* his pyke · he shulde polsche newe.”

If the word *him* be retained, it either means polish up *for himself, for his own use*; or it merely signifies *it*, the word *pyke* being masculine, as the next line clearly shews.

PASSUS VI. Passus V. and VI. are in most MSS. considered all as one Passus. It is one of the simplest and best tests of a MS. of the *earliest* form, that they are *separated*, and numbered as distinct. It is curious that only MS. H has preserved the first two lines, the first of which scans but poorly.

30. *kende*; Text B has *kenned*; the alliteration shews it is right.

57. Also in Text B.

73. Text B also inserts *se*, which is necessary to the sense.

98, 99. The alterations are authorized by Text B.

103. *kepe*; so in Text B, and required by the alliteration.

114. The curious readings in U, viz. *unwelcome* and *unfair*, instead of *welcome* and *fair*, can be explained by arranging the subject-matter in a different order, i. e. by altering the punctuation.

Lines 114, 115 are taken together, and stand thus:—

“He is wondirly vnwelcome · and vnfair vndirfongen

But if he be sib · to some of þese seuene.”

This arrangement, however, is very awkward.

PASSUS VII. ll. 22, 25. *kennest, kenne*. So also in Text B.

29. I quoted here the various spellings of *labre*, from an idea that it was misspelt for *labore*; but it seems to have been intentional, judging by ll. 221, 259 of this very Passus.

54. The reading *we fynde troupe*, as in T and H, suits the alliteration better, and is the reading of Text B; but the alteration seemed hardly worth making.

57. The alliteration of each half-line is kept separate, *k* being adopted in the first part of the line, and *s* in the second. A similar example occurs again very soon, at l. 69; and perhaps at l. 73. Cf. V. 125, and the note.

68. It should be noted that "Deleantur de libro viventium: et cum Justis non scribantur" is all one quotation.

71. The reader who consults MS. U must remember to turn back here some 18 folios to fol. 5 *b*, or he will not find ll. 71—215.

85. *heo*; MSS. H and U have *Chirche* is properly feminine, so that *him* in l. 86 may mean the parson (*persona ecclesie*).

94. The chief-letter is wanting.

109. The reading of U, *dienu sa* (= *sane*) *dame emme*, is borrowed from the Prologue, l. 103.

124. The word *holde* may mean *faithful*, and it is very probable that the other reading *olde* is corrupt, but it is difficult to make sure of this, because *holde* may be written for *olde* in the same way that *heren* is for *eren* in ll. 60, 99. Text B has *olde*.

130. The word *brod* in T has a small *k* written over the *d*, evidently by way of correction.

133. The word *gare* is uncommon in this version of the poem, but occurs in l. 289 below.

134. Repeated from Prol. l. 28.

140, 141. The reading given in the text is the only one that satisfies all the requirements of the case. It is better to put *wastours* in the plural, because of ll. 144, 149, 151; and at the same time the word *one* is wanted in the singular, to denote the particular ringleader who speaks again in l. 153, and of whom Hunger made a special example in l. 161, where V errs in using the plural number.

145. Faulty in scansion.

159. *hoped*, hopped: but none of the MSS. double the *p*.

181. *sonenday* may not mean Sunday; the expression reminds us of the very first line of the Prologue—*whon softe was þe sonne*; and a "*softe sonenday*" is a day when the sun is mild and warm.

182. *hot* may = *hote*, i. e. oaten; cf. the various readings, and note to l. 124.

186. *Al* seems to make better sense, but the line is not in Text B.

197. The chief-letter seems wanting, unless we put a little stress on the word *to*; but the MSS. all agree, and it is the same in Text B.

202. *mete*; I let this word stand, as it is in VHU, and we have *bred* twice in the next line; still Text B has *bred*, and T has *breed*.

204. *Bamme*; so in V; but I hardly understand it or the word *bane*. The reading of H—*a-bane*—seems to hint at *a-bate*, which is the actual reading of several MSS.; see Text B.

215. *Seint Mathen* is really *St Luke*, but it is the author's own mistake. The reading *permyde* for *perwith* should be noticed; it gives a sort of alliteration to the line, (*Mak, permyde, Mathen*), which is otherwise wanting.

226, 228. The words in small print are written over the word *nþram* in V.

239. There is little alliteration here, except in the words *him*, and *his* (repeated).

241. The words *lyf, lif, leef* certainly end with *f* (very plainly written), not with a long *s* (f).

251. *I-ȝeten* = *eaten*, not *gotten*. The very soft *y* sound of the *ȝ* does not destroy the alliteration, which is made up of vowel-sounds.

287. The alliteration is obtained either by supposing each half-line complete in itself (the first half having *h* and the second *c*), or by adopting the reading in T and U, which is given in Text B.

311. At the end of the Passus, we find, in MS. T, the following entry in a later hand.

"Here is lefte oute v. versis whiche is in the olde coppi, & ar set benethe.

and when you se the sune amisse · & to mvnkes heades,
and a mayde hadd the masteri · And mvltiply by (eight) hight, (*sic*)
than shall deathe withdraw · and derthe be Justice,
and davi the diker · shall die for hunger,

But if god of his goodness · gravnte vs a trewe."

But the writer of this makes a slight mistake; for these lines belong to MSS. of Class B, and do not appear in any of Class A. See Text B.

PASSUS VIII. 1. We must lay a slight stress on *to*, for the alliteration's sake.

5, 6. *heren* has no *h* prefixed in any MS. but V; see Pass. VII. ll. 4, 60.

45, 46. This reading of MS. H is doubtless right; see l. 61 below. Text B gives little help, but Text C has the lines,

"Men of lawe hadden lest · þat loþ weren to plede

But þai *pre manibus* weren ipaid · for pledyng at þe barre,"

which gives the sense, and authorizes the word "loþ."

47. Ps. xiv. 5. "Qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit. Qui facit hæc, non movebitur in æternum." For the latter part of the quotation, see l. 55 below. The word *eorum* is from Text B. I cannot quite trace the quotation, *A Regibus, &c.* It seems to be a reminiscence of Ecclesiasticus xxxviii. 2—"A Deo est enim omnis medela, et a rege accipiet donationem."

58. *þriuen*, thriven; hence, *þeo þriuen* = are thriven, i. e. thrive. But

though this seems quite right, it is proper to note that the reading is unsupported. Texts B and C vary from A hereabouts.

73. The reading given is quite satisfactory, and is in Text B.

75. *wo* here does not mean *woe*, but is equivalent to the *woo* of MS. H, and the *wehe* of MS. T, a word used to denote the sound made by animals; the usual reading of MSS. is *wehe*. See *whi*, *wey*, or *wehe* in IV. 21.

78. The misreading *Fautes* in V is merely owing to the omission of the mark of contraction for *n*; it should be "*Faütes*;" see Pass. X. ll. 58, 64.

88. *loue of*. The omission of these words in V is a mere accident; the line is left far too short.

106. This reading is confirmed by Text B.

109. So in Text B; here the author, quoting Matthew, refers to Luke; just above (Pass. VII. l. 215) he makes the exactly reverse error.

114. *who fynt*, i. e. who findeth or provideth for them; so in Text B.

125, 126. These lines are of very doubtful authenticity, and may have been added by the scribe of MS. H to explain the Latin quotation. Most MSS. have *Ecce* for *Ejice*, owing probably to confusion between *Ecce* and the less common and curious-looking word *Eiice*, as it would be spelt.

128. *waitide*, looked; so in Text B.

136. The quotation as given in H is corrupt; the word *est* should not appear: *quod* (which seemed to me indistinct) is right, but *optat* should be *optans*.

"Somnia ne cures, nam mens humana quod optans,
Dum vigilat, sperat, per somnum cernit id ipsum."

Dionysius Cato; Distich. II. 31.

The English translation of it in H is almost certainly a spurious line.

136—139. MSS. T and U and Text B help us out here. V reads,

"Ac for the Bible bereþ witnesse · hou daniel deynede
þe Dremels of a kyng · þat Nabugodonosor hette."

The confusion arose from the shortness of l. 137, which is lengthened in U by writing "*how daniel þe prophete*." And then, this line being once miswritten, the next line had to be shortened by cutting away part of it.

153. Not in Text B; hence *men* depends on MS. T only, but would suit the alliteration excellently.

177. A small cross is prefixed to this line in MS. T, no doubt as a mark that it is imperfect. A few other imperfect lines are marked in the same way, the marks being as old as the rest of the writing.

187. *Explicit, &c.* This important note, for which we have the authority not only of MSS. T, U, H, and D, but of many others, gives us the right titles of the poems, and shews that the first one, the "*Vision of William concerning Piers the Plouzman*," ends here, and that the remaining verses form a second and distinct poem, which is, however, a sort of continuation of the former. This is very clearly pointed out even in MS. V; for we here meet with the only *title* which can be found in it; see Passus IX. l. 1.

It is pretty clear that Langland had intended to wind up his poem here by discoursing on the excellences of Doing Well; and in this concluding passage, the word *Do-wel* accordingly occurs four times, without any hint of Doing Better or Doing Best. But an afterthought suggested that Do-well, if supplemented by Do-bet and Do-best, deserved that much more should be said about it, and that, in fact, here was matter for a whole new poem. The opening lines of Passus IX. (which, it should be remembered, is only a *prologue*, and therefore, like the first prologue, much shorter than the other Passus) seem to indicate a short lapse of time between the conclusion of the one poem and the commencement of the other. The poet's adventure with the two Minorite friars may possibly have had some foundation in fact; at any rate, it is very naturally introduced, and serves admirably to introduce a new vision.

PASSUS IX. Observe that the Title to this Passus is given at the end of Pass. VIII. It is the Prologue to the Vita de Do-well, as has just been said above.

3, 4, 5. For the alterations here, and in ll. 11, 12, 24, 32, *see* Text B.

11. The change of place of *furre* and *passed* greatly improves the metre; it is amply authorized.

20. The reading of V—*a tom*—is very curious; it is an evident corruption of *at hom*. It is also curious that MSS. of class B omit these two words.

47. The alteration is necessary in order to obtain the chief-letter of the alliteration, which is the *s* in *self*; and there is no *s* in the latter half of the line, as given in V.

50. *þe* occurs also in Text B.

64. *wizt* occurs in Text B, and is needed for the alliteration.

65. The corrupt reading in V probably arose from taking *I-seide*, the past participle, to mean *I seide*. Text B has the same as I have given, which is certainly right. In MS. T, we find the word *seide*, and just over it and in front of it the letter .I., the alteration having been made by the scribe himself.

66. *seze þou*, sawest thou. It seems better to insert *þou*, as in Text B.

80 The expression, *Erl Auerous*, is in Text B.

83. The Vulgate has, "Libenter enim suffertis insipientes, cum sitis ipsi sapientes;" but it is clear by the next line that the poet took the reading to be *sufferte* in the imperative mood. But in Text B we find *suffertis*, and a corresponding alteration of the following line.

95. *puiten*; *sic* in MS. V, both here and elsewhere. The alteration of *him* into *hem* in this line and the next seems required; but it is just possible that the scribe of MS. V considered *him* as a *plural*. The alteration, however, would still be justified by the occurrence of *hem* in l. 94.

101. So in Text B.

107. *proly*, quickly. This reading seems to be preserved in V only.

111. Also in Text B.

114. So in Text B.

118. *hym techen*; Text B has *teche hym*.

PASSUS X. Here the "Vita de Dowel" properly begins.

6—8. Miswritten in V after this manner;

A loueli lemmon lyk him-self · *Anima* heo hette,

To hire hap Envye · A proud priker of Fraunce, *Princeps huius mundi*.

This mistake arose (1) from the shortness of l. 6; (2) from the fulness of the stop in the middle of l. 7; and (3) from supposing *Princeps huius mundi* to be an independent quotation. In order to make these three lines into two, the scribe had to omit *to* after *lyk*, and to neglect the alliteration altogether.

9. *mihiti*; *sic* in MS. V; so I let it stand.

11, 12. The missing words are also in Text B.

27. *Ceatour* in MS. V, by mistake.

30. The meaning of *lisse* and *Blisse* is the same, but *lisse* is required for the alliteration, and appears in very many MSS., although they give the word *Blisse* afterwards, in l. 36.

31. *arn*, not *ben*, must be the reading, and is supported by Text B.

50. The reading *kepeth* is also supported by ll. 10, 15, 24.

52. I have little doubt the reading given is right, but there is hardly any more evidence than that given, for this line does not appear in Text B. Still we have the evidence of MSS. TUH₂, and it is clear that V is corrupt, as *Bringeþ* spoils the alliteration, besides affording but little sense.

53. The reading in U, *goynge*, may have been suggested by mistaking *cunnyng* for *cumyng*, and it would then strike the scribe that *goynge* would suit the alliteration better than *cumyng*.

61. *ben* is wanted to complete the sense.

71. The reluctance of the scribe of V to write the word *wizt* is curious; a similar correction has been often made before; see, for example, Pass. IX. l. 64; and cf. XI. 122.

72. Either *of* or *ouer* must be inserted; the former suits the flow of the line better.

75. *wyte* (MS. U) means *blame*.

86. It may be doubted whether David really meant to praise the consolation to be found in a birch-rod!

89. I have not yet traced this quotation. MS. V has, *Intencio I hoie*.

95. *kepe*, not *hede*, suits the alliteration.

106. I cannot yet trace this quotation.

107. The alliteration is defective; it is somewhat better preserved in MSS. T and U, but not so much better as to justify alteration.

124. *molde* is of course right; cf. Pass. III. l. 71.

135. The chief-letter is wanting.

143. The readings *a barn*, and *wrouzte* are made certain by observing the line following, "Caym men cleped *him*."

152. *Sen* was no doubt written for *Seth* as being a more familiar name; else it is obviously wrong.

154. *suster sed*, i. e. sister's seed; see l. 173.

165. *banne* (not *curse*) suits the alliteration.

190. The misreading in V here was a necessary consequence of the misreading in l. 188. The scribe clearly did not understand the allusion to Dunmow.

193. The reading given is from T, slightly modified; for it is usual in MS. V to use *-ep* as the plural ending of the imperative, and to write *ow* instead of *oww*, and it is better to adhere to a uniform system, where it can so easily be preserved.

197. The punctuation is difficult. In Text B, there seems to be almost a full stop in the middle of this line; but then, the subsequent lines vary considerably.

204, 205. The alliteration and Text B both shew that these lines are rightly restored.

213. *werke*; so also in Text B.

PASSUS XI. 2. In Text B we find,

"þat lene was of lere · and of liche bothe."

13. The alliteration seems to be formed either by the initials of *hit*, *leo*, and *heore*, or by those of *sigge* and *scheuen*.

18. *cardet*; *carded* in Text B.

23. *bene est*. If the mark of interrogation be omitted, it is very natural that *bene* here should be turned into *ve*, as in MSS. TU. The Vulgate however (Jer. xii. 1) has "Quare via impiorum prosperatur: bene est omnibus qui prævaricantur et inique agunt?" where the sentence is an interrogative one.

28. Observe how the voice is to be sustained at the end of this line; i. e. as for *him*, he is but little loved.

30. *Daukseled* seems peculiar to MS. V; cf. prov. Eng. *dawntled*, fondled, made much of. Text B has *daunted*, tamed, put down, made little of, which does not suit the context.

46. The alliteration is hardly perceptible; it is probably formed by dwelling on the *f*. Thus, in Mr Wright's text, we find,

Bothe a-fyngred and a-furst · and for chele quake,
which is probably the correct reading, *afyngred* and *afurst* being a provincial pronunciation of *of-hungred* and *of-thurst*, i. e. afflicted by hunger and thirst.

71. *musen on*, &c. Text B ends the line with, "þat muse moche on her wordes."

79. *to wite*; so in Text B; cf. l. 81.

85. *worþ*; so too in Text B; it greatly improves the line. Cf. Pass. I. l. 26.

96. *his*; so in Text B; the reading *hire* is clearly wrong.

100. *worþe*; see l. 85.

102, 104. This is another of the many instances where MS. V wrongly uses *teche* instead of *kenne*. Cf. Pass. VI. 30; VII. 22, 25.

111. The alliteration is defective.

131. *gurlas*. It must be remembered that this means *boys* quite as much as *girls*; see Pass. X. l. 155.

134. *kende*; this surely must be the true reading, for *c* or *k* is required for the alliteration; it is supported by MS. T only, but we should compare ll. 102, 104, and the many passages where *kenne* is wrongly replaced by *teche*; see, e.g. Pass. I. 79; II. 4; VIII. 120. Text B varies, reading, "and compassed masouna."

137, 138. The alliteration helps us to restore these lines with certainty.

144. The word *lous* being feminine, the genitive may very well end in *e*; very numerous examples of this are given in Morris's "Specimens of Early English;" Introduction, p. lvii.

145. In some editions of Cato we find *simules* for *simile*, to the improvement of the prosody.

147. See note to ll. 102, 134.

151. The position of the words in V, viz. *himself hit*, makes the line halt instead of flowing smoothly.

155, 156. Text B has two lines very like these.

180. Text B varies here; but there is no doubt but that *Actif it is l-hoten* is the true reading. The subject of the poem is *Vita de Do-wel*, the "wel feir lyf" as it is called in l. 179; and the poet is merely repeating what he has already said in Pass. VII. 234-236. A great deal more is said about *Activa Vita* in Pass. XIII. of Text B.

181. The reader will observe by this extract that the Trinity MS. presents an excellent text.

191, 192, 193. These lines stand thus in MS. T,

"God wot, þis is dobet · sire dobest hæp benefices,

So is he best worþi be þat god in the gospel · grauntiþ & techiþ."

The great length of the second line shews something wrong; next, the alliteration tells that *benefices* and *best* occur in the same line, and then only the words "God wot, þis is dobet" remain to form l. 191; whence it is plain that a half-line has here been lost. This has been recovered by help of the Ashmolean MS. and MS. Harl. 3954, and found to be — *dobest wot þe soþe*; for the readings there given are,

"Sekyrly, þis is dobet · dobest wot þe soþe;" (A.)

"Dredles, is dobet · dobest wot þe sothe (H.)

The omission of this half-line, and the confusion in the division of lines, arose from the fact of ll. 191 and 192 both having the same letter *b* as the rime-letter. The alliteration and rhythm also shew that the reading "Dredles" is the correct one, and it is a favourite word with Langland. "Sekyrly" is a mere gloss upon it.

215. *wolde* suits the alliteration, but *shulde* seems to be better grammar.

232. The reading of MS. T, "þat *arn* vncristene," &c., is a mere mistake of *arn* for *an*. But the reading *uncristene* is very curious, and is exactly contrary to what we should expect, viz. *cristene*. Yet MS. authority forbids alteration. Thus, we find in Harl. MS. 3954,

"þat vn-krysten in þat case · may cristenen a bethene,"

and the line occurs in Text B in the same shape.

247. *Mecaberis* seems to be the author's own mistake, the seventh commandment being put for the sixth. The words of which "ne sle nouȝt" is the "kynde englissh" are "*Non occides*."¹ I have ventured to write *vindicta* (though all the MSS. seem to have *vindictam*), because *vindicta* is the actual reading of the Vulgate.

253. *markid withoute mercy*, pre-ordained to life, without any need of a subsequent act of mercy; so most MSS.; but the reading of U, *markid with mercy*, is simpler.

273. *shrefe*, shrived. It ought to be *shref*, and the tag to the *f* can hardly mean a final *e*. It is another form of *shrof*, the more usual past tense of *shrive* or *shrieve*.

283. The misreading *now* probably arose from confusing *non* with *now*.

285. The readings are,

And ȝet any I forget · for of fyue wyttis techinge
þat clergie of cristis moup · comendite what is neuere T;
And ȝet am (or ani) I forget · of fyue wittes techyng
That Clergie of Cristes moup · comounded hit neuere D;
And ȝit any I forget · for of fyue wittes techyng
That clergie of cristes moup · comendite what is neuere H₂;
And ȝit I forȝat ferþere · of fyue wittis techyng
Wat clergie of cristis mouth · comendid was A(shmole);
And ȝet haue I forȝete ferthere · of v wittys techyng
þat cleryȝe of crystys mowth · comandyd was neuer. Harl. 3954;

Text B has the single line,

Clergye þo of crystes moup · comounded was it litel.

MS. U omits both lines.

From all these the sense intended is plain enough, and as regards the former line, it is clear that Ashmole and Harl. 3954 MSS. supply the word really wanted, viz. *ferþere*, owing to the absence of which TH absurdly introduce *any* and *for* to fill up the line. Again, as regards the latter line, the true form is shewn in Harl. 3954, only it is necessary to alter *neuer* to *euer* in order to preserve the sense. The reading *neuer* arose from considering the line as a simple statement instead of that which it really is, viz. a dependent clause. The reading *what is* in TH₂ is a curious and meaningless corruption of *was*. The lines, as given in the text, mean—"And yet I forget further—by help of the teaching of my five wits—that learning was ever commended by Christ's mouth;" i.e. "my five wits do not enable me to remember that Christ ever commended learning."

¹ Mr Wright says, "A mistake in the original MS. for *necaberis*, as it is rightly printed in Crowley's edition." But surely, *non necaberis* means—"thou shalt not be killed."

303. In the preface, abundant reason is given in support of the view that the early version must have ended here, as is actually the case with MSS. Douce, Harl. 3954, and Ashmole, 1468; and this is where the poem probably ended also in the Vernon MS. The only MSS. that go beyond this point are TH²U. Of these, the two former are supplemented by what is really a portion of the C-class of MSS., and there is a consequent jumble in the numbering of the subsequent Passus and a very abrupt transition in the sense, sufficient to shew clearly that the junction of the A and C texts is but clumsily effected after all. It ought also to be noted that the quotation "*Brevis oratio penetrat celum*" does *not* strictly belong to the A-class of MSS., but to the C-class. But I have introduced it for two reasons: (1) because it is very appropriate and makes an excellent concluding line, and is closely connected with the sense of the lines before it, and (2) because it is *useful* as indicating the point of junction of the A and C texts, as the reader will find when he consults Text C. If the poem *in its earliest form* was ever continued beyond this point, it was probably continued in the manner indicated by MS. U, which has 18 lines of a "passus tercius" which are, as far as I can make out, *unique*.¹ Perhaps the poet may really have begun a third passus in this manner, which he afterwards gave up, and turned his attention to re-casting and expanding the whole poem. The 18 lines in MS. U are as follows:

Passus tercius de dowel, &c.

"Cryst wot," quod clergie · know it² yif ye likeþ,
 I haue don my deuer · ye³ dowel to teche;
 And who-so coueite to don betere · þan ye bok telleþ,
 He pasith apostlis lif · and put hem in-to angelis! 4
 But y se now as i seie · as me sob þynkeþ,
 you⁴ woldist kunne yat⁵ i can · and carpyn it after,
 Presumptuously *par* auenture · appose so manye,
 þat it myȝte turne me to tene · & theologie bope. 8
 gif i wiste witterly · you woldist don yer-after
 Al yat you askest · assoillen I wolde."
 Scornfulliche yo scripture · set vp here browes,
 And on clergie cryede · on godis holy name, 12
 yat he schewiȝt⁶ ne schulde · but if it stryf were
 Of ye cardynal wit · & cristenyd in a font;
 And seide it so loude · yat schame me it þoute,
 þat it were scathe & slaundre · to holy cherche, 16
 Seihoþ⁷ theologie yat trewe is · tellen it deffendeþ;

¹ If there exists any other copy of these lines, I should be glad to have it pointed out to me.

² MS. "knowit."

³ "ye" for "þe."

⁴ "you" for "þou."

⁵ "yat" for "þat;" so too we have below "yer-after," "yo," for "þer-after" and "þo."

⁶ Should we read "schew it?"

⁷ Probably an error for "Sip."

Dauyd godis derlyng · deffendep it also,
Vidi preuaricantes & thabescebam.

This may be thus briefly paraphrased :

"Christ knows," said Clergy, "I have done my duty in teaching you to do *well*; and to do *better* is for angels to attain to. But I fear you want to learn all I know merely in order to cavil and vex me and Theology. If I thought you were in earnest, I would grant all you ask." But Scripture scornfully told him to be quiet, and talked so loud that I thought it a slight upon holy church; as David says, "It grieveth me when I see the transgressors, because they keep not thy law."¹ What the exact meaning of lines 13 and 14 is, I can only dimly guess. Perhaps it is—"that he should not shew (declare it) unless it were considered as a dispute between supreme knowledge and one who is christened in a font." That is—in allusion to line 7, where Clergy thinks that the dreamer will perhaps, after being taught, become presumptuous and ask trying questions—Clergy ought not therefore to teach William anything at all unless he at the same time remembers that any discussion between them would but be a dispute between supreme knowledge (Clergy) and a mere infant (William). But the passage is certainly hazy.

It is pretty clear that this passage is supplanted in Text B by the first three lines of the Passus immediately following the passage with which Text A ends. The three lines are these:—

"Thanne scripture scorned me · and a skile tolde,
 And lakked me in latyne · and lyte by me she sette,
 And seyde, *multi multa sciunt · et seipsos nesciunt.*"

And there are similar lines in Text C, in the middle of Passus II. de Do-wel.

"Panne scripture scornede me · and many skyles schewede,
 And contynauce made to clergiye · to conge me, hit semede,
 And lackede me in latyn · and lith bi me sette,
 And seide, *multi multa sciunt,² et seipsos nesciunt.*"

¹ Ps. cxix. 158 (Prayer-Book version); but *preuaricantes* must here mean *scoffers*.

² MS. Vesp. B. xvi. reads *sapiunt*.

GENERAL COMPARISON OF TEXTS A AND B.

THE following is a list of parallel passages, and shews also where the texts differ. A few minor variations are not noticed.

PROLOGUE. Lines 1—49. So in B.

Here B inserts three lines.

Lines 50—83. So in B.

Here B inserts about 120 lines, containing the fable of the Cat and Rattons.

Lines 84—89. So in B.

Lines 90—95. Peculiar to A, but the sense of them is found in B, differently expressed, and at an earlier place.

Lines 96—109. So in B, with an extra line after l. 101.

PASSUS I. So in B, for the most part. The chief variations are that B inserts two lines after l. 31, puts ll. 96, 97 after l. 101, expands ll. 112, 113 into about 10 lines, and ll. 135—138 into about 17 lines.

PASSUS II. Substantially the same as Passus II. of B. The chief variations are in ll. 11—14, 19—74, which are expanded in B, and somewhat differently expressed.

Lines 75—212 agree very closely, except that ll. 150, 151 are expanded in B into 5 lines, and B has two more lines after l. 183.

PASSUS III. Lines 1—51. So in B, but ll. 18—20 somewhat vary.

Lines 52—66. The variations here are worth remarking.

Lines 67—282. So in B, very nearly; but ll. 228—231 have their place supplied by a longer passage; also ll. 252—259 vary.

After l. 282 B inserts more than 50 lines.

PASSUS IV. Somewhat expanded in Text B, especially in the following passages, viz. ll. 16—30, ll. 105—108, ll. 134—136, ll. 141—145. Otherwise, the texts substantially agree.

PASSUS V. Lines 1—33. So in B; except at ll. 11, 12, and 31.

Here B inserts about 6 lines.

Lines 34—39. So in B, with a new line after l. 35.

Here B inserts about 8 lines.

Lines 40—69. So in B, nearly

Lines 70—73. Differently expressed in B; *the variation is worth notice.*

Lines 74—99. So in B, nearly.

Here B inserts a couple of lines.

Lines 100—106. So in B, nearly.

Here B inserts a long and most important passage, descriptive of Wrath; altogether some 60 lines.

Lines 107—145. So in B, nearly, but note ll. 109—113.

Here B inserts a long and important passage, about the sins of Covetousness, and how he skinned the poor; more than 70 lines.

Lines 146—221. So in B, nearly; but note that l. 215 is expanded in B into fifteen lines.

Here B inserts another long and important passage, containing the confession of Sloth, and his regrets for his mis-spent youth; nearly 60 lines.

Lines 222—259. So in B, nearly.

Here B again inserts about 40 lines, concerning the Crucifixion and Resurrection of Christ.

Lines 260—263. So in B, nearly. But note, that *Passus V. of text B does not terminate here.*

PASSUS VI. This forms, in B, the concluding portion of Passus V.; the agreement is pretty close. However, there are some variations about ll. 36—38, 82—84, and line 97, and B has an extra line after l. 112.

After l. 126, B inserts four new lines.

PASSUS VII. Agrees substantially with B, Passus VI., but the occasional variations are very numerous. Observe, e. g. ll. 9—20, and the insertion of two lines after l. 40, of four lines after l. 46, of a line after l. 59, and of two lines after l. 65. Observe also the slight variations and insertions at ll. 128—139, l. 149, ll. 167—172, ll. 178—188, l. 190, ll. 212—215, ll. 238, 239, and after l. 301.

At the end of the Passus B adds 5 lines, containing a curious prophecy; see the Critical Notes, p. 147.

PASSUS VIII. Called Passus VII. in B.

Lines 1—72. In B, but there are numerous variations, best observed by actual comparison. It is worth noting that ll. 13—17 and 38—44 seem to be fuller and better expressed in the earlier version.

After l. 72, B inserts some 20 lines about Beggars.

Lines 73—187. In B, but with a few variations, e. g. at ll. 132, 147, 151, and 153—155.

PASSUS IX., or PROLOGUE TO DOWEL. Called Passus VIII. in B, and the two agree pretty closely.

B has four extra lines after l. 13, and five extra lines after l. 47, one extra line after l. 115, and two more lines at the end of the Passus.

PASSUS X., XI. Called in B Passus IX. and X. Here all close resemblance soon ceases, and the variations become numerous and important. Text B is far the fullest on the whole, but there are a few passages which are fuller and better expressed in the earlier version. Both versions are very good, and it would be a pity to lose or pass over either of them. Ll. 180—303 of Passus XI., for instance, are varied and expanded in B at great length, and it is here that we meet with the curious prophecy (a mere chance guess, but none the less notable) that a king should come, and amend monks and canons, and the abbot of Abingdon should have a knock of the king, and incurable should be the wound. Of all this there is, in Text A, no hint whatever.

Text C is much farther removed from Text A than B is, and as the variations between B and C will be pointed out hereafter, it is not necessary to say much about it here.

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